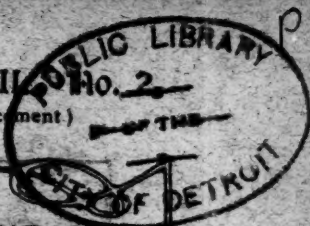


February, 1912.

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# The Antiquary

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that's old: old friends,  
old times, old manners,  
old books, old wine."*

*Goldsmith*

An Illustrated  
Magazine  
Devoted to  
the study of  
the Past

## CONTENTS

	PAGE
Notes of the Month. (Illustrated) -	41
Place-Names and Roman Sites. By R. H. FORSTER, M.A., F.S.A. -	47
The Old Germanic House. By S. O. ADDY, M.A. (Illustrated) -	50
Mackenzie's "Moral Gallantry," 1669: A Retrospective Re- view. By MICHAEL BARRINGTON -	54
Pædagogic Implements in South- East Herts and South Essex. By the Rev. B. HALE WORTHAM. (Illustrated) -	57

	PAGE
Anna Maria van Schuurman and the L'Abadists. By J. F. SCHEL- TEMA, M.A. (Concluded) -	60
The Father of Modern Shorthand. (Illustrated) -	66
At the Sign of the Owl -	69
Antiquarian News -	72
Reviews and Notices of New Books. (Illustrated) -	76
Correspondence -	80

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# The Antiquary.



FEBRUARY, 1912.

## Notes of the Month.

GREAT progress has been made with the work of arranging and cataloguing the exhibits in the new London Museum, Kensington Gardens, which will be opened in the early spring. At the beginning of the present year some noteworthy additions were made to the Museum. Among them, a very fine collection of silver commands immediate attention. It has been presented by Mr. Ernest Kennedy, and comprises examples of every kind of silver from the reign of Charles II. to that of Victoria, all the pieces bearing the London hall-mark. The collection is worth many thousands of pounds, the articles being of the most beautiful design and workmanship. Specially noticeable is a massive decorative dish and some silver salt-cellars of the time of James II. But the crown of the collection is, certainly, three silver-gilt casters which belonged to Queen Anne and bears her cipher. At the end of 1911 a very old bronze sword, remarkable for its graceful design, and also a Viking spearhead in good preservation, with the decorated rivet head, were found in the Thames at Battersea, and these were at once secured for the Museum by the indefatigable official in charge of the department of antiquities.

The Well Close Prison, and also the Roman boat, which was discovered on the site of the new London County Council hall, are now in position, and, indeed, nearly the whole of the exhibits are now arranged,

VOL. VIII.

though it has been a matter of considerable difficulty to select those chosen for display.



One thing that will certainly strike the observer, and bring to him somewhat mournful reflections, is the proof which the Museum affords of industries which, once flourishing in London, have now disappeared. Thus there are many wonderful examples of the Whitefriars glassware, an industry which has been dead for about 100 years. A similar fate has attended the manufacture of Fulham ware. There is a very comprehensive collection in the Museum, and it forms an exceedingly interesting commentary on the daily life of the inhabitants of old London. The extensive display of beautiful Lambeth Delft ware also bears an interest for the historian as well as the antiquary. It contains some very interesting candle-cups of the reign of Charles II., and some other plates bear what are evidently intended to be portraits of King William and Queen Mary.



But the collection of china, which is a very large one indeed, contains specimens of a much earlier date than this. The authorities of the Museum purchased some time ago the Hilton Price collection, and one of the exhibits in this proves that the habit of thrift was of very early growth among the citizens of London, for a china money-box is shown which certainly dates back to the early part of the fifteenth century. A number of pilgrims' bottles of about the same period are also specially interesting. Chelsea china (lent by Mr. R. N. Walker) and Battersea enamels, both of which are represented in the X division, represent other of London industries of olden days. The production of Chelsea chinaware flourished exceedingly between 1750 and 1770.



The *Builder* has lately had a variety of articles of interest to antiquaries and ecclesiologists. In the issue of December 15 was a long note on "The Mediæval Sawyer," illustrating by references to various records the importance of these workmen. We make one or two extracts from the article. "In the Middle Ages," remarks the writer, "where large building works were undertaken, the sawyer was an indispensable workman. Much

F



of the timber used in extensive building operations was cut up by the sawyers in pits dug by labourers in the woods where the trees were felled. In all accounts of the engagement and payment of sawyers, the engagement of a single sawyer is never mentioned. A carpenter could use the smaller saws, but the sawyer was he by whom the great tree or log was sawn, and, naturally, for so large a tool two men would be needed. Such a fact explains why, where no great number of sawyers are engaged, two, a sawyer and his mate, are always employed and paid together."



Here is an example of rate of payment: "In the twenty-fourth year of the reign of Henry VIII. various repairs were carried out on a property at Hatfield in Hertfordshire. Particulars of the work done and wages paid were entered in a book, which still survives, and is labelled in the Record Office as Exch. Acc. 464-23. In this book we see the not very common custom of paying the workmen partly in money and partly by payment for their board. The following entry shows us this system applied to the engagement of sawyers; it also places unusually clear before us the fact of the engagement of sawyers in even numbers:

'Item, to cristofer Sagher &	
his iii feloos [fellows]	
for V day[s] warke,	
hauyn XVID a day ...	vis. viiid.
and for theyre bord theis	
dais ... ..	iiis. iiid.'

That is to say, they were paid 4d. each per day in money, 2d. each being paid for their board, making in all the usual earnings of 6d. a day."



The foregoing entry also illustrates the origin of surnames: Christopher the Sawyer, as it would earlier have been, has become Christopher Sawyer. Our last extract explains a method of work: "An English picture of two sawyers at work is to be found on p. 99b of a fourteenth-century manuscript in the British Museum (MS. 10, E. iv.). The sawyers are not depicted as working in a sawpit, but are represented as sawing a beam, which is placed against a tall four-legged rest.

The saw is grasped at each end by a sawyer, the handles of the saw not being set transversely, but placed vertically at the ends of the saw. The men are dressed in the ordinary working men's garments of the Middle Ages—namely, each in hose or long stockings covering closely the whole leg, and in a close-fitting body garment, which falls from the waist in slightly gathered-up folds. The sleeves, as would be expected, fit closely to allow free action of the arms. Neither man has a head covering, but we may suppose the kerchief, wrapped round the head with a hanging end, to have been very commonly the fashion."



In the *Builder* of December 22 was a second paper on "Some Worcestershire Churches," with half a dozen good illustrations. The churches described included Overbury, with some interesting early Norman work; Beckford, with its two Norman doors, north and south, both with strange tympanum groups; Church Honeybourne, with leaning western tower and remarkable broached spire; Inkberrow and Spetchley. The first article appeared on November 10. The New Year's number, January 5, of our contemporary was, as usual, abundantly illustrated. An article on Imperial London supplemented a similar one in the 1911 New Year's number, with several effective drawings by Mr. Adrian Berrington. There were also illustrations of some of the chief groups of Signor Zanelli's sculpture on the great Victor Emmanuel Monument at Rome; reproductions of an etching by Mr. W. Walcot of the main entrance to St. Mark's Hospital, Venice, of a drawing by Mr. Harry C. Brewer of the Lady Chapel at the East End of St. Jacques, Dieppe, and of a striking drawing by Mr. A. C. Conrade of "Raising the Crucifix on the Summit of a Mexican Temple"; with some minor illustrations. The text, as usual, was admirably suited to the needs of the journal's professional and other readers. We heartily congratulate our contemporary on beginning its seventieth year in such vigorous health.



The *Architect* of December 15 and 22 had a full report of a lecture by Professor Elsey Smith on "Early Roman Churches,"



delivered at King's College, London, December 6, with a number of illustrations of early churches in Rome, Ravenna, and Torcello.

At the Victoria and Albert Museum the Department of Metalwork has recently made several important acquisitions. Chief among them is a serpentine tankard with silver mounts, dating from the reign of James I., purchased under the terms of the Bryan Bequest. It has a peculiar interest from the fact that its form is transitional between the slender domed-lid tankard of the previous century and the stouter form of a later period: the decoration shows no traces of German influence such as would be found on silversmiths' work of Tudor times, but the engraving on the lid recalls the designs of Michel le Blon. The workmanship is of the highest quality, and suggests that the silversmith was one of the foremost craftsmen of his day. The tankard is exhibited in the case of new acquisitions in Room 26. A pre-Reformation English chalice and paten, also acquired recently, are exhibited in the same case; they date from the fifteenth century, and are of silver parcel-gilt. The centre of the paten is engraved with the face of Christ, and the foot of the chalice with the Crucifixion. The number of existing pre-Reformation chalices is small, and the one acquired by the Museum is valuable, not only for its rarity, but also for its excellence of design.

In Room 39 several cases are devoted to the exhibition of a collection of over 200 pieces of Sheffield plate. With the exception of a few pieces of late date, illustrating the development of the manufacture, and two or three pieces of foreign make, valuable for comparison, they represent the finest period of the manufacture, the second half of the eighteenth century. The collection includes a large number of examples of the pierced work for which the Sheffield makers were celebrated. The perfection of form and decoration shown in these productions almost surpasses what is found in solid silver of the period, and can only be explained by the collaboration of designers of first-rate ability with very highly skilled craftsmen.

The Department has also acquired a small but very choice collection of Japanese swords, formerly in the collection of Mr. Alfred Dobrée. It is temporarily shown in the second sword-case in Room 16, and includes unmounted blades by perhaps the most famous of Japanese swordsmiths, Masamune (died 1344), as well as by Umetada Hiōju (about 1650), and other smiths of hardly less note. There is also a superb set of fittings for a blade, including a scabbard of the rare green lacquer; the metal mounts, decorated each with a tiger, are in the finest eighteenth-century style. In the same room is exhibited a series of over 300 Japanese sword-guards (*tsuba*), acquired from the Hawkshaw Collection. It illustrates the varieties of material and methods of workmanship, and of design and style, characteristic of the sixty or more distinct schools of craftsmen who were engaged over a period of nearly four centuries in making sword-furniture.

In the Department of Old English Furniture the same Museum has lately acquired some important examples. To the collection of English Gothic woodwork has been added a portion of a rood-screen of oak, still bearing traces of its original colour. It dates from the late fourteenth or early fifteenth century, and the western front of the screen of which this portion formed the eastern is still *in situ* in Tilbrook Church, Bedfordshire.

The examples of Tudor furniture in Room 6 have been increased by the acquisition of four finely carved bedposts of the time of Henry VIII., and those of the Elizabethan period in Room 52 by a writing-desk elaborately inlaid with architectural designs of the type commonly known as "Nonesuch," from their resemblance to the façade of the palace of that name built by Henry VIII. The additions to the walnut furniture of the seventeenth century comprise a Cromwellian armchair, several Charles II. chairs, including one very elaborate example, and a chair of rare form intended for the use of a child (Room 54).

To about 1700 may be attributed a recently-acquired complete upholstered bedstead with curtains and canopy, from Welford-on-Avon,

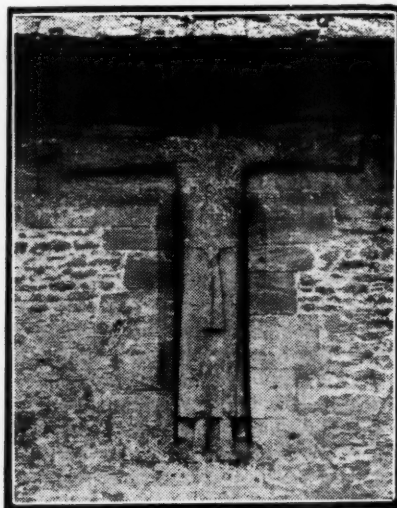
and a corner cupboard or buffet of carved pine bearing the arms of Hicks, lately removed from an old house in Bristol. The latter of these two objects is to be seen in Room 56; the former is being prepared for exhibition. To the collection of eighteenth-century clocks in Rooms 55 and 56 have been added two so-called "grandfather" clocks in dark green English lacquer, both bought in Spain, one of which was given to the Museum by Mr. L. Harris; a similar tall case clock, of later date, in inlaid mahogany, of Lancashire make, given by Mr. Emile S. Mond; and a bracket clock of mahogany and olive wood.

The rare furniture of the early Georgian period, previously almost unrepresented in the Museum, is now illustrated by a choice carved and gilt mirror, the gift of Sir Edward Stern. This mirror closely follows the style of the well-known architect and designer William Kent, and was probably designed by him for Frederick, Prince of Wales. It is exhibited in Room 56. The chief addition to the furniture in the Chippendale manner consists of an historical chair, being the President's Chair of Lyon's Inn, one of the old Inns of Chancery, the buildings of which dated from the early part of the eighteenth century and were destroyed in 1862. This important example of mid-eighteenth-century woodwork will shortly be placed on exhibition.

In the *Antiquary* for October last we referred to an interesting series of articles by Mr. Harry Paintin on the churches—Kencot, Broadwell, and Langford—round Burford, Oxfordshire, which were appearing in the *Oxford Journal Illustrated*. These have now been reprinted in an attractive booklet of twenty-four pages, which can be obtained from Mr. P. Cooper, Langford, Lechlade, for the small sum of fourpence, post free. As the brochure contains no less than twenty-three illustrations, and the churches which Mr. Paintin so fully and so carefully describes are of exceptional interest, there should be a large demand for it. The last six pages contain documentary information concerning the church and parish of Langford, with extracts from the registers, lists of prebendaries and vicars, description of the

church plate, etc., almost the whole of which has been supplied by the Rev. Arnold E. Jerram, Vicar of Langford. We were kindly allowed to reproduce two of the illustrations in our October issue, and we now, by permission, reproduce two more.

The first shows the rood on the eastern wall of the south porch of Langford Church. Of this unusual feature, Mr. Paintin says it "is a remarkable example of mediæval sculpture, and bears unmistakable traces of having been



ROOD ON EASTERN WALL OF SOUTH PORCH,  
LANGFORD CHURCH.

(Reproduced by permission from *The Oxford Journal Illustrated*.)

removed from its original position, the surrounding work having obviously been removed for its insertion. This supposition is strengthened by the absence of the attendant figures of SS. Mary and John, which probably formed part of the original design. The figure is attired in monastic garb and girdled, the paucity of folds and the extreme flatness of the work being indicative of its early character, though it would be very difficult to assign any definite date for its execution. A curious and significant feature is the weathering, which is most pronounced on the breast and arms, exactly opposite

to what would be naturally expected, as the roof-eaves protect these portions more effectually than the other portions of the figure. The latter, indeed, seem newer in appearance, and may have been an early restoration. Probably with a view of effectual preservation, the work was concealed by plaster, the hatching for which is distinctly visible. Similar exterior roods remain at Northampton and Romsey Abbey."



On the gable of the same porch is another rood, here reproduced, which also bears



ROOD ON GABLE OF SOUTH PORCH, LANGFORD CHURCH.

(Reproduced by permission from *The Oxford Journal Illustrated*.)

traces of removal, though the figures of SS. Mary and John remain. "In refixing, however," says Mr. Paintin, "the position of the statues has been reversed, and they now look away from the cross instead of towards it. The space between the figures and the cross is filled with rubble, and the workmanship is unsatisfactory. Though executed in

stone of extreme hardness, the work has evidently been exposed to the ravages of the weather for many centuries. The central figure differs widely from that on the eastern wall. The head, which is encircled by a nimbus, droops to the west, an unusual feature, possible owing to the removal of the work from its original position; the arms droop and are awkwardly arranged, and the palms bear the nail-heads. Unlike the rood first dealt with, from which the head has been removed, this example is practically intact, and is a valuable and almost unique specimen of twelfth-century work, the character and style of execution fully warranting that attribution. Both roods, excepting the mutilation already mentioned, escaped the wholesale destruction of images that took place in the 'Great Pillage' of 1547."



The Procurator-Fiscal of Roxburghshire (Mr. Sydney Hilson) has received a report by Dr. George Macdonald, the Curator of Coins at the National Museum of Antiquities, Edinburgh, on the silver coins found at Mellendean, on the Duke of Roxburghe's estate, near Kelso. The coins forwarded from the Exchequer for examination numbered 530, and there were besides seven fragments of varying sizes, from which two other coins could be partially reconstructed. The analysis shows that 16 are Scottish coins—15 long-cross pennies of Alexander III., and 1 of John Baliol; 438 are English coins—pennies of Edward I. Fully half of these are of the mint of London; under a fourth of them are of the mint of Canterbury; the mints of Bristol, York, Durham, and Lincoln, are well represented; while there are small numbers of the mints of Newcastle, Bury St. Edmunds (Robt. de Hadelie), and Chester. There is one Irish penny of Edward I., mint of Waterford; and there are 77 foreign sterlings. The report states that internal evidence showed that the coins had been concealed some time before A.D. 1300—in other words, in the troublesome times of the Wars of Independence. On this account the hoard was of much interest, and a very careful detailed record of its contents has therefore been compiled, and will by-and-by be published. A rather remarkable feature is the abnormally high percentage of foreign sterlings.



An Australian correspondent sends us a copy of the *Daily Telegraph* of Sydney, New South Wales, dated November 14 last, which contains an account of the discovery at Sydney of some old ship's plans, which there is good reason to believe are those to which Captain Cook's barque *Endeavour*, in which he discovered Australia, were built, or those which were drawn while the vessel was being refitted in Deptford Yard for her voyage to the South Seas. The article was accompanied by reproductions of the plans and illustrations of the historic *Endeavour* both in full sail and in the decrepitude of its last days.

A workman, quarrying in a field near Purton, Wiltshire, brought to light a skeleton, by the side of which was an iron sword 18 inches long, with a six-inch handle. "Further investigation," says the *Times*, January 6, "was made by Mr. Howard Cunnington, Curator of the Wilts Archaeological Museum, who yesterday found further human remains, by the side of which was an excellent specimen of an iron-socketed spearhead. A glass bead was also found. All three articles appear to be Saxon. Other skeletons have been found here in former years, and the inference is that it was a Saxon cemetery. It is the first found in Wiltshire, which has very few Saxon remains."

Early in January an interesting relic of old Roman London was placed in the collection of similar treasures preserved in the Guildhall Museum. This is an oak pile taken from the foundation of the wall which bounded London on the southern side. The pile was discovered on a site in Lower Thames Street between Fish Street Hill and Pudding Lane, a thoroughfare which has always been associated with the Great Fire. At a depth of about 30 feet there were found three layers of Roman red tile, characteristic of the period, embedded in mortar mixed with pounded tile. Beneath this were three layers of roughly-hewn pieces of Kentish rag, and below this, again, were some huge balks of timber about 2 feet square and more than 5 feet in length, lying irregularly across the line of the wall. Between these beams were placed short upright piles, and the only one

that was brought out intact has been placed in the Guildhall Museum. The discovery is particularly interesting by reason of the fact that the line of the Roman wall along the bank of the Thames is thus exactly defined at this spot, and is shown to be slightly different from that which is conjecturally drawn in the Map of Roman London in the Victoria County History.

The *Times* of January 4 contained an important report by Dr. Thomas Ashby, filling nearly three columns, on "Recent Archaeological Research in Italy," dealing with discoveries at Rome—on the Palatine, in the Forum, and elsewhere; the Archaeological Exhibition which was held in the Baths of Diocletian; work at Ostia; the discovery of various cemeteries in Northern Italy; the publication of a description of a large necropolis south of Rome, at Teano, which was excavated in 1907; sundry investigations at Paestum, in Apulia and Calabria; and some excavations in Sardinia, Sicily, and Malta. Among other newspaper articles of antiquarian interest we may note "Guisborough and its Priory," in *York Herald*, January 12; "Manufactured Flints," in the *Morning Post*, December 26, which should make some collectors uneasy; and a long report in the same journal, December 25, by its Rome correspondent, on the discoveries made during the season's excavatory work at Ostia.

The most striking of these discoveries at Ostia is that made in excavating the firemen's barracks: "Scholars may remember that Clement of Alexandria, sneering in his *Protrepticos* (or 'Exhortation') at the pagan religion, remarks that it was the custom of the Romans to place a shrine of the goddess Fortune in a certain part of their houses, which is usually not mentioned. Learned Germans in their turn ridiculed the idea, as is their wont, and tried to suggest all sorts of emendations. Professor Vaglieri has now proved that, as usual, the ancient author knew more than his modern commentators, for in that identical apartment of the firemen's quarters such a shrine with an inscription to Fortune has come to light—the first known confirmation of the Alexandrian divine's strange assertion. Another inscription in-

forms us that the firemen received corn gratis, while their barracks contain what is even now not common in Rome—a drinking-trough for horses. Huge cisterns under the palestra with six parallel but united galleries further impress one with the excellence of the municipal arrangements, and there is even a bronze tap for letting out the water. Five furnaces for heating and various finely-executed and almost perfect mosaic pavements afford further proofs of the high degree of civilization and culture at Ostia."

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The Medway Valley Scientific Research Society, the object of which is to "unite in Research Work those in the area interested in Geology and Anthropology for their mutual benefit and that of the Societies of which some are members," has just ended the first year of its existence. In the course of his address as President, Mr. F. J. Bennett, of West Malling, remarked that there are "three main divisions of the Stone Age—viz., Eolithic, Palæolithic, and Neolithic. I would add an earlier one, the Lithic, when man used any unchipped stone." "These main periods," continued Mr. Bennett, "have been elaborately subdivided by the French, and many follow this classification here." The speaker proceeded to detail several objections to these subdivisions, which we have not space to print. Mr. Bennett's address will appeal to a large and growing school of antiquaries; but to many others it will be evident that on his assumptions and conclusions must be given the verdict "Not proven." We trust, however, that the Society will continue to flourish and to do active work. There is plenty of room in the archaeological and anthropological fields for the energies of all real workers, and controversy can always be conducted with good temper and mutual respect.

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At the meeting of the Society of Antiquaries, on January 11, the Rev. L. J. James, Messrs. E. A. B. Barnard, R. E. Brandt, Hubert Garle, G. Jeffery, A. J. V. Radford and R. Stewart-Brown were elected Fellows.



## Place-Names and Roman Sites.

By R. H. FORSTER, M.A., F.S.A.



R. HERBERT M. WHITE'S paper on this subject in the *Antiquary* for November last would have been more valuable if he had not started with an assumption as to the population of Roman Britain which is not warranted by proved facts. This has led him to strain his evidence, and also to introduce much matter which is not evidence at all.

In dealing with a subject which, if fascinating, is also dangerous, it is well to observe the two principles laid down by Professor Skeat—first, that the earliest known spelling of a place-name must be ascertained and studied before any conclusions can be drawn as to its etymology; and, secondly, that the English language must not be ignored. There is too great a tendency to assume that a name cannot mean what it says, but must be a corruption of something else. Another thing to remember is that the naming of places has been a lengthy process, and possibly it is not finished yet; certain words—e.g., "toft"—which now survive only in connection with place-names, were words in ordinary use during mediæval times, and, accordingly, many names may not be as old as at first sight they appear to be.

The fact is that Mr. White has cast his net far too wide. Some of the words he mentions *may* indicate Roman sites, but few, if any, afford conclusive evidence. Even *chester*, with its variations, though it raises a presumption of Roman occupation, is sometimes applied to a camp of non-Roman origin, as is only to be expected; it is impossible to suppose that the early English settlers were archaeologists of such nice discrimination that they could distinguish accurately between Roman and non-Roman fortifications. Indeed, I have some suspicion that they did not always distinguish between forts and other works—e.g., tumuli. In the *Black Book of Hexham*, compiled in 1379, I find under the heading "Villa de Hoghe" (a place of quite small extent, now Heugh, near Stamfordham in Northumberland) the following: *Lez Elichestrez; Mabchestre Law; Hethreslaw - chestres; and Goneld-*

chestres—four *chestres* in one small *villa*, which lies north of the Wall, in a district occupied by the Romans only between A.D. 140 and 180.

So with *bury* and similar terminations. On the one hand, the word has been applied to a large number of undoubtedly prehistoric camps—e.g., Cissbury; on the other hand, there is ample evidence, from the Saxon Chronicle and other sources, of the construction of *burhs* in post-Roman times, and this is the explanation of many of the *burghs* which we find in place-names: for instance, the Bamburgh of to-day is the Bebbanburh of the Chronicle, and it gets its last syllable from English and not from Roman fortification. The form *brough* is, I think, a more certain guide, at any rate in the North of England; and in this connection it is interesting to note that the word is locally pronounced *bruff* in Carrawburgh, Burgh-upon-Sands, and Drumburgh. Certainly I cannot at the moment call to mind any *brough* which is not a possible or proved Roman site. But if the word is of Teutonic origin, there is always the chance that it may in some cases have been applied to non-Roman works.

*Bar* and *Ber* are very unsafe guides; there are enough Bartons and places bearing similar names in England to accommodate most of the Roman garrison. Why go beyond the usual derivation from A.S. *bere*, barley? Berwick-on-Tweed is still one of the greatest barley centres of the country.

*Brigg* may in many cases have originally been *brugg*—i.e., *brough*; but it frequently does mean bridge, a term which at one time covered a landing-place, probably with a short pier. Stow, in his description of Westminster, mentions "a fair bridge and landing place for all men that have occasion." Filey Brigg, I have always understood, is the name of a spit of natural rock. No doubt there are remains of masonry connected with it; but even if these are Roman, they must have formed part of a quay or breakwater, and not of a *burgus*.

*Thorn* generally means thorn, unless it is a proper name. I cannot agree with Mr. White's remarks about such names not lasting. I have just looked over the Tynemouth (No. 15) sheet of the inch scale O.S. map, which contains only a small corner of North-

umberland, and find the following: Kitty Brewster's Farm; Malvin's Close; Meggie's Burn; Fenwick's Close; Bertram Place; Robin's Row; Hogg's Gardens.

I chose this *terrarium angulus* because I was born and brought up there, and I am quite sure that these names have long outlasted their originals. If other evidence is necessary, I have chanced on an entry in the Black Book of Hexham, under the head of "Dalton, Northumberland":

Robertus Ogle tenet libere j. messuagium vocatum John-Colynson-land.

*Street*, if occurring in a country place, does almost invariably indicate a Roman road, and probably the same is generally true of *Causeway* or *Causey*, though in some cases the road is suspected and not proved; and Causey Pike, near Keswick, may create some difficulty. *Gate* has, I think, no special significance: it means a road of any kind, which may or may not have been of Roman origin.

*Ston* or *Stan* generally, but not invariably, indicates Roman work; in some cases it may be descriptive of natural features. Backstanedge, or something similar, is a fairly common name in the North, and denotes a place producing a particular kind of laminated stone, which was used for baking bread or oatcakes. I suspect Mr. White's Stanedge of having this origin.

It is quite reasonable to suppose that the early English settlers saw Roman remains, and described them in their own language; but Mr. White's case is far weaker when he endeavours to introduce Latin words, such as *agger*, *via*, *vialis*, etc., and his identifications are intolerably far-fetched. No doubt, as Professor Haverfield has shown, Latin was generally spoken in Roman Britain, and certainly some loan words from Latin occur in Anglo-Saxon—e.g., *street*. But why should our ancestors have borrowed *via*, when they had in their own language *weg*, a word derived from the same Aryan root? *Vialis* is still more unlikely; it is not a common Latin word, and could hardly have been known to the ordinary settler, who, after all, was the man who did the naming of places. Wheelcauseway is possibly a Roman road, but why should anyone have called it the "roadly road," if I may use the expression?



The theory of the reduplication of place-names, so much insisted on by the late Canon Isaac Taylor, is open to grave doubt, especially where the reduplication comes in the same language. Mr. White instances Broxbourne Bury, as reproducing *burgh* three times. Is not this an unreasonable aspersion on the intelligence of our ancestors? Why should we accuse them of calling a place "Fort-fort-fort"? In this case, and in others, Mr. White fails to recognize that *bourne*, or *born*, is the *burn*, a brook, which is still a living word in the North of England, and was once a common word in the South, as in the case of Holborn, Tyburn, Westbourne.

Over is no indication of a Roman site. Generally it indicates either higher position or superior importance. There is a Netherburrow as well as an Overburrow, near Kirkby Lonsdale, and the distinction between Over and Nether may be found in many places.

*Car* is sometimes an adaptation, generally Celtic, and probably always post-Roman, of *castra*; but it does not always indicate Roman work. In distinctively English districts *car* is more often the same word as *scar*, and denotes rock, and it is applied in that sense to a good many rocks on the north-east coast. As far as *castellum* is concerned, Mr. White's theory must go altogether, except in so far as the term *castle* is applied in mediæval or later times to the remains of Roman forts; but in such cases it was applied because the word had passed into the English language; the French word did not develop into *château* till a comparatively late date. In this connection can Mr. White mention any place, with a name beginning with *Kettle*, which shows signs of having been a Roman castellum?

With regard to *bus* and *butter*, is it likely that the early settlers should have ever heard of *bustum*, which is mainly a poetical word? *Bustuarium* as a substantive does not appear to exist.

*Salter* is certainly English, and Salter's Gate is the road by which the salters, or salt-makers, of Whitby, carried their wares inland. To-day we never trouble to think where our salt comes from; but up till comparatively recent times the manufacture of salt from

sea-water, naturally on the coast, was an important industry.

*Cold Harbour*.—This theory is an old one, but the name is certainly not a safe indication of a Roman site. No doubt *harbour* is derived from *heriberge*, but the word at an early date lost any military significance, and came to mean simply an inn, lodging, or shelter.

Over *ala* Mr. White goes very far astray. An *ala* was a definite unit of cavalry, and in this country it was stationed in a definite fortress; it did not "settle" in a town, and if it gave a name to the place which it occupied, it would give its distinctive title. Thus, the station of the *Ala Petriana* was called *Petriana*, not *Ala*; but this is, I think, the only known instance of the kind in this country. *Ellenborough* is a very unfortunate example; the Roman fort there has yielded a large number of inscriptions mentioning various cohorts, but there is no evidence that it was ever occupied by an *ala*. There is no doubt that the first part of the name is taken from the neighbouring river *Ellen*, and this is a form of the common Celtic river-name, which occurs elsewhere as *Aln*, *Allen*, or *Allan*, and in Roman times as *Alone* or *Alione*. The number of *alæ* forming part of the regular garrison of Britain was not large; the *Notitia* gives the names of five *alæ*, and about a dozen other, and probably smaller, bodies of cavalry, whereas, if Mr. White's theory were correct, the country ought to have swarmed with them.

The other instances of words meaning "road," "way," or "path," are quite inconclusive, unless one can rise to the height of imagining that no roads, ways, or paths, except those of Roman origin, ever existed. *Wath*, by the way, is generally a ford; I have heard the word used in that sense in the North. And why should we be robbed of our apples? Why, when there is a simple, natural, English derivation for a name, should we hunt for something forced and fantastic? For an explanation of *spital*, why go beyond mediæval times? Indeed, the form of the word is more or less conclusive: the regular Latin word is *hospitium*; *hospitale* is mediæval.

*Flatt* is quite a common mediæval term, and is used over and over again in the Black

Book of Hexham to denote a particular kind of field. *Toot* or *tot* is probably *toft*.

I think that Mr. White has formed an exaggerated estimate of the population of Roman Britain, and does not make sufficient allowance for the deterioration which set in during the third century, and continued till the abandonment of the island. There is some danger, too, in speaking of the Romans, in this connection, as a masterful *race*. In all probability, comparatively few persons who were racially Italians ever came to this country after it became a Roman province; the army, including a large proportion of its officers, was mainly drawn from a number of non-Italian races, and the same may be said of the civil officials. The fact that a man was a *civis Romanus* was no test of race; St. Paul was one, and a Jew.

In the same way Mr. White goes too far when he talks of the Romans colonizing the island. No doubt certain cities were given the status of a *colonia*, but that does not imply colonization in the modern sense of the term, though it may have done so in earlier times; a place was made a *colonia* just as in our own time we have seen a borough given the title of city.

The extent and character of the Roman occupation of Britain must still be regarded as a problem to be solved, but the solution must depend mainly on excavation. An examination of place-names may at times afford assistance, but it must be carried out on more scientific and less speculative lines, and will never be trustworthy unless excavation follows. In fact, it may suggest Roman sites, but it cannot prove them; and in this connection it would be interesting to know what grounds Mr. White has for saying that "all the instances furnished are recognized Roman sites," and what evidence he has accepted in the course of his investigations.

However, it is probable that the disappearance of Roman remains is not so complete as Mr. White suggests. Seven years ago one would have said with confidence that the Roman city of Corstopitum had entirely disappeared; yet to-day not only are the remains of important buildings visible, but a great quantity of sculpture, pottery, and other objects, has been recovered, though as yet the site has only been partially excavated.

There are many other places which may in the future yield equally good results, and it is probable that the Roman remains still underground in this country exceed those already unearthed. But systematic and carefully superintended excavation is necessary, and that, unfortunately, is an expensive process.



### The Old Germanic House.

BY S. O. ADDY, M.A.

**D**URING the last thirty years German scholars have been applying themselves to the study of the Germanic house, not from the architect's or artist's point of view, but from that of the student of manners and institutions. There are three ways of dealing with this aspect of the subject. One of them consists in examining and describing the old houses or farmhouses in districts remote from large towns. Another way is to rely on old documents, such as glossaries, chronicles, laws, and illustrations in manuscripts, and this is what Moritz Heyne has done in his *Deutsche Wohnungswesen*, 1899. The third and best way is to combine these two methods, as Rudolf Henning has done in his *Das deutsche Haus*, 1882. Other writers, such as Meitzen, Meringer, and Stephani, have also dealt with the German house in one or other of these ways.

But the author who has done most for the subject is K. Rhamm. In a well-illustrated volume of 1,117 pages\* he has described the German house with a fulness of detail which only a learned student possessed of a deep love for his subject could accomplish. And yet his work is only an instalment; it will be followed by another volume.

In Great Britain little attention has been paid to the subject from the anthropological point of view. Castles and great manor-houses are described in thousands of

\* *Urzeitliche Bauernhöfe in germanisch-slavischem Waldgebiet*, von K. Rhamm. *Erster Teil. Altgermanische Bauernhöfe im Übergange vom Saal zu Fletz und Stube*, Braunschweig, 1908.

books. But how many people have ever, like Heyne, described a charcoal-burner's hut? Yet Heyne himself is above all things a philologist who pays little or no attention to the remarkable survivals of early methods of building which are still to be found in various parts of Germany, and, we may add, in Great Britain also. As Herr Rhamm justly says: "Heyne and Stephani would drown us in the mother-milk of old German sources." What we ought to do, according to this last and most comprehensive writer on the subject, is to ransack and rummage the old farmhouses to the last corner, to ascertain the relationship of the house to its various outbuildings, and collect the local words by which the different parts are known. How many English people, for instance, know that a bay, or division of a barn, is sometimes called a "field," or that hay has been sold "by the bay" down to recent times? This is the kind of work which Herr Rhamm has set himself to do, and, having personally examined most of the buildings which he describes, he has done it with a thoroughness which can only be inspired by a consciousness of the high value of the study, and by the enthusiasm which is born of that consciousness.

A farmhouse in the district of Rendsburg\* in Schleswig-Holstein—the ancient home of the Angles—will illustrate a type of building (see plan, Fig. 1) which is by no means uncommon. When we enter the big door in the front gable of such a "house," we find ourselves on the great floor (*däle*), which is not infrequently so large that harvest waggons can get in. On either side is a row of oaken posts or pillars, at least from 7 to 8 feet apart from each other, which divide the floor, or rather hall, into three portions, the hall being wide, and the side-rooms about 7 feet in breadth. In the side-rooms are the cattle, which are fed from the hall, their heads facing inwards. The hall reaches up to the barks on which the harvest is stored in sheaves, and dried by the smoke from the open hearth. The beds of the family are at the inner end of the building, behind the hearth, but the servants sleep in the side-rooms. The two rows of oaken posts do not extend uninterruptedly to the back gable

of the building, for the last couple is omitted in order to give space for a room which extends across the whole building from wall to wall, and is called the *flet*. This is the proper dwelling-room. In the middle of the

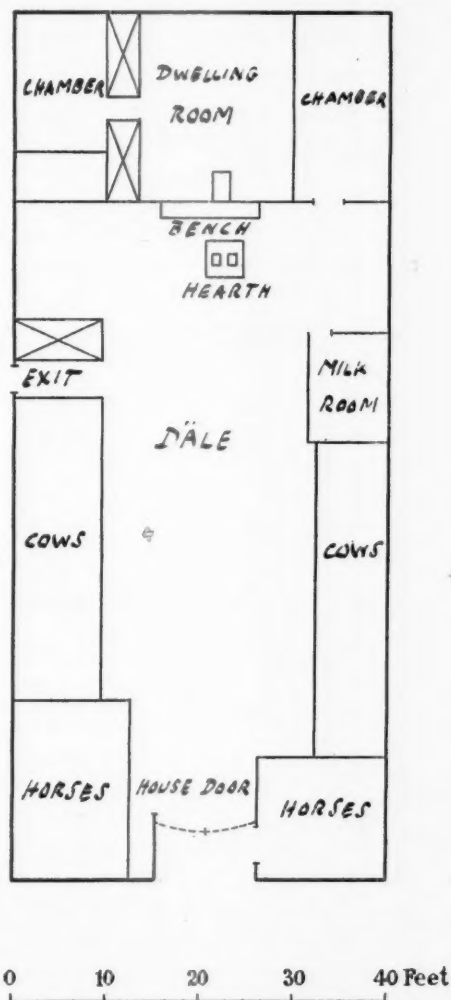


FIG. 1.

*flet*, and right opposite to the great door, is a low, open hearth, without chimney. Generally there is an exit, or door, opening out of each side of the *flet*; our plan shows only one. Behind the hearth are three

\* Rhamm, *op. cit.*, p. 16.



rooms, of which the middlemost is a parlour or sitting-room. Even if we could get no help from documents, it is evident that such a building as this, though it may not be more than 300 years old, represents a very old type of dwelling.

Did such a type of "house" ever exist in Great Britain? There is reason to believe that it did. In the Malmesbury Register, for instance, of the thirteenth century, we hear of the building of a house which consisted of "a hall with a middle chamber between two other chambers at the gable end of the hall."\* Here we have a house which, even if it were built of stone—and

"house" in the district of Rendsburg. In both we have two rows of pillars dividing the hall, "barn," or *däle*, into three unequal parts, like the nave and aisles of a church. The "tilted area used as a hearth" in the English building corresponds in position to the hearth of the German "house." In both there is a great entrance at one end, and the room marked "2" on the English plan corresponds to the stable for horses on the German plan. And there are even traces of another stable on the other side of the door.

There is evidence in the Welsh *Lives of Saints* of the existence of buildings resembling

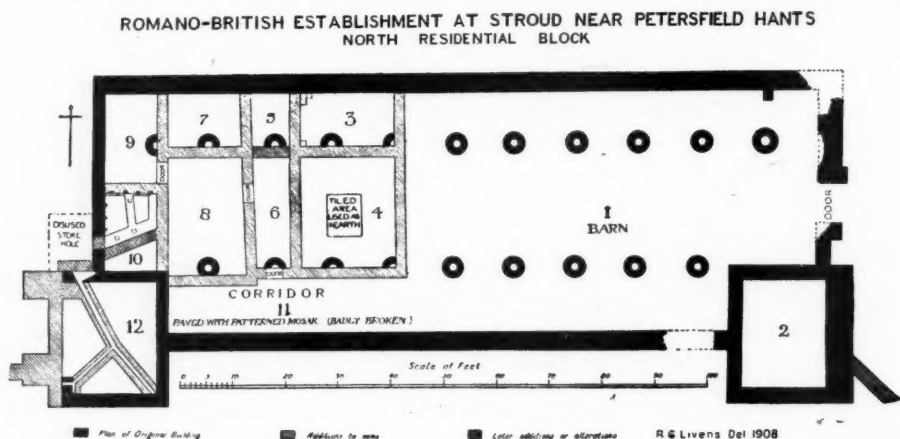


FIG. 2.

we are not told of what material it was built—must have resembled the typical house of Lower Saxony very closely.

A modern excavation has laid bare the foundations of a "Romano-British establishment" at Stroud, near Petersfield. If we examine the plan of the north residential block of this establishment, given in Mr. Williams's excellent article in the *Antiquary*† and here repeated (Fig. 2), it will be seen how much it resembles the plan of the

\* "Apud Fouleswyke fecit unam aulam, et mediam cameram inter duas cameras ad gabulum illius aulæ."—*Registrum Malmesburiense* (Chronicles and Memorials), ii. 367.

† "Romano-British Buildings at Stroud, near Petersfield," in the *Antiquary*, vol. v. (New Series), pp. 375-381.

the German house just described. On a certain day a priest ordered his pupil to fetch fire to cook the meat. The pupil went, therefore, to a thrashing-floor or winnowing-place for corn (*trituratorium sive segetis excussorium*), where a servant of his master was living (*manebat*), and was at that time drying oats, and requested fire for the use of his master. The pupil was told that he could have fire if he would carry it away in his apron. Why should the pupil have gone to a barn, of all places, for fire, and why should a fire have been kept in the barn? It is true that corn, after being reaped, had to be artificially dried owing to the dampness of the climate, but a fire in a barn, in all probability, was kindled on such a hearth as

that which existed in the "house" of Lower Saxony, and was kept burning perpetually. In the life of another saint it is said that milk could be obtained at a barn. Certain esquires, being thirsty, said: "Let us ride to the barn (*horreum*) of Cadoc (which was reported to be at that time in the farm of the cowherd), that we may have sufficient milk to drink, for there is always plenty to be had at that place." Being refused, they set the barn on fire.\* It is clear that we have here to do with a barn which contained stalls for cows, and probably a dwelling for human beings. It need hardly be said that our English "grange," granary, came to be used in the sense of dwelling-house.

There is one remarkable English method of building which does not seem to occur in Germany, and which Herr Rhamm does not mention. In many parts of England, but especially in the west and north, there may still be seen a kind of house, or, as the case may be, barn, or a combination of house and barn, which is popularly described as "built on crucks," or "crutches," in Lancashire "crooks." The "crucks" consist of a pair of beams or trees retaining traces of bark, which are united at the apex with the ridge-beam, and may be compared to the letter V inverted. In most cases, however, they are curved, and the ends of the beams rest on stones, sometimes one, sometimes three or four piled up on the top of each other, the whole bearing a striking resemblance to a Gothic arch standing on dwarf pillars. From one or two existing buildings, there is reason to believe that the roof or thatch sloped down to the ground, or nearly so.†

If these "crucks" are in fact the origin of the Gothic arch, we ought to be able to trace them back into past ages, and it is probable that students who deal with the house on the ethnographic method will in future apply themselves to the search. In such an investigation attention should be directed to the portability of these structures. As it was possible to remove the timber framework, perhaps by taking it to pieces, from

one site to another, it is not surprising to find them described as "reared" or "shifted" houses. Indeed, such buildings seem to have been known in 1229 as *tabernacula*. In that year a violent quarrel arose between the monks of Dunstable and the burgesses, when the burgesses endeavoured to get a piece of land, forty acres in extent, on which they could dwell after removing their "tents" thither (*in quas tabernacula sua transferentes habitarent*), free from tallage and toll.\* The burgesses of Dunstable would hardly have dwelt in "tents," in the ordinary sense of that word, on their proposed new site; so that, in all probability, what they intended to do was to remove the houses in which they actually dwelt to another place. There is plenty of evidence in British and Irish documents of the removal of houses from one site to another. In Domesday Book we are told of a man transporting a hall and other houses from one manor to another.† Houses were portable in ancient Wales: "Let the posts and spars be cut even with the ground, and let him depart with his house . . . for the land is no worse for transporting the house across it, so that corn, hay, or dike, be not damaged."‡ In Ireland buildings were regarded as movable chattels.§ In 1546 there is an account of the removal of "certain tents or wooden lodgings" from Oatlands to be re-erected at Chobham.|| It is these buildings which, more than any other, differentiate the English house from the German.

There is one kind of house described by Herr Rhamm, and by him called the Cimbric house, which approaches more nearly than any other to the type of farm house which has been prevalent in northern England for the last three centuries or more. It consists in its main features of a long building which combines under one roof the necessary shelter for human beings, cattle, and the produce of the field. But although,

\* *Annales de Dunstaplia*, p. 122.

† "Ipse quoque transportavit hallam et alias domos et pecuniam (cattle) in alio manerio."—*D. B.*, i. 63.

‡ *Ancient Laws of Wales*, i. 20.

§ Sullivan's Introduction to O'Curry's *Manners and Customs of the Ancient Irish*, pp. cxc, cxcv.

|| *Kerry's Municipal Church of St. Lawrence*, Reading, p. 44.

\* *Lives of the Cambro-British Saints*, ed. Rees, pp. 29, 53.

† See the present writer's *Evolution of the English House*, third edition, 1910.

as in the house of Lower Saxony, the dwelling-house is at one end of the long building, and the cowhouse and stable at the other, the two main parts of the building are more distinctly separated from each other than they are in the "house" of Lower Saxony. The separation is made by the *framgulu*, or entrance-hall, as we might call it, which goes through the building, not longitudinally, but transversely, and to which a *lo*, or thrashing-floor, adjoins. To describe such buildings without plan and illustrations is difficult, but a comparison should be made between Herr Rhamm's plan and drawing of an old house at Wallsbüll (p. 130), and that of the farmhouse which may still be seen in great numbers in the English counties. One remarkable feature in this and other Cimbric houses may be mentioned. There is a "gable," like a dormer-window, over the door of the house, through which sheaves were thrown from the harvest waggon into a chamber over the house. In the eighteenth century a common plan in the Isle of Man was to have the barn over the cowhouses, which made it inconvenient and expensive to get in the crops.\*

It is now well known that the *flet* of the English as of the German house was the inner part of the building, where the family dwelt; it was not, as Bosworth once said, an upper chamber. The expression "fire and flet," not uncommon in English documents, means fire and house-room—that is, the right to dwell in the inner part of the house where the fire was, this being the privilege of a widow. In some of the German houses a room called the *allenteilstube* is set apart for the old people.

The word *flet*, as Herr Rhamm says, means "flat," and English scholars are of the same opinion. He is confident that *däle* is the Low German *dal*, meaning "beneath, below," though Heyne derived it from *diele*, a boarded floor. The floor, however, is not boarded, but covered by stamped clay. The *flet* in Germany is sometimes paved with small stones or cobbles, and the feet of the cattle which tread the *däle* tend to make it hollow or uneven.

\* Feltham's *Tour through the Isle of Man*, 1798 (Manx Society), p. 47.

## Mackenzie's "Moral Gallantry," 1669: A Retrospective Review.

BY MICHAEL BARRINGTON.

"*Moral Gallantry: A Discourse wherein the Author endeavours to prove that Point of Honour (abstracting from all other ties) obliges Men to be Virtuous. And that there is nothing so mean (or unworthy of a Gentleman) as Vice.* By Sir George Mackenzie. ['Though God did not know, nor men would not punish Vice, yet would I not commit it, so mean a thing is Vice.'—SENECA.] Printed at Edinburgh, and Reprinted at London by J. Streeter. 1669. Licensed Aug. 25, 1668." Second edition. 12mo.

ANY student of our social history to name the time when morals were at their lowest ebb, and almost invariably he will reply, "The period from the Restoration to the death of Charles the Second—the cynical, free-thinking, pleasure-loving Merry Monarch." It is true that His Majesty's proclamation against "vicious, debauched, and profane persons," and his modest reference to "scandals and impieties . . . which laws cannot well describe and thus cannot sufficiently provide against," sounds oddly in the ears of those familiar with the scandals of the Court; and we are all familiar with them, for our popular historians have taken care that we shall not forget.

That the ladies whose curiosity attracted them to see the play must needs wear masks to hide their blushes, that the Seventh Commandment existed only to be broken—the Court holding the liberal creed of His Most Gracious Majesty, that "God would not damn a man for a little irregular pleasure"—all this, and much more to the same purpose, we have heard many times; and to recall to memory the most conspicuous figures of that gay unprincipled society serves but to deepen the impression of its scandalous depravity. Some of its shining lights were gracious and urbane—for instance, Waller, Dorset, and St. Evremond; others, despite their wit and culture, blasphemous and brutal, like the shameless Rochester; while the very Prince of sinners was the brilliant, gifted, wanton Duke of Buckingham.

The degree and method of these courtiers'

vices may have differenced one from another, but—except St. Evremond, who was too epicurean to be grossly vicious—all would have agreed that Virtue was as out of date as chain-mail armour.

What is't we live for? Tell life's finest tale—  
To eat, to drink, to sleep, love and enjoy,  
And then to love no more.  
To talk of things we know not, and to know  
Nothing but things not worth the talking of.

A crown of martyrdom in Virtue's cause would have sat awkwardly on the perukes of any of the famous wits aforesaid; and so Sir Roger Lestrangle, Controller of the Press, himself an author and a humorist, but in the manner of an elder and more decent generation, may have smiled sarcastically when, in August, 1668, he licensed the English edition of Mackenzie's paradoxical contention that "Nothing is so mean or so unworthy of a Gentleman as Vice." So had the ancient code of chivalry maintained, but it must have needed not a little courage to put forth in 1668 a theory so contrary to modish sentiment.

The preliminary discourse is boldly addressed to the "Nobility and Gentry," who are adjured to make themselves famous no less for virtue than for lineage, position, wealth, and power.

Unless history wrongs them, comparatively few of the Court circle attempted to avail themselves of this good counsel, and "His Grace John Earl of Rothes,\* His Majesties High Commissioner, Lord High Chancellor," and so on, to whom the work is dedicated, forms no exception to the rule; in fact, such was the reputation of the amiable peer in question that the dedication to him of a book in praise of virtue seems a somewhat cruel irony.

A shrewd, quick-witted, easy-mannered personage, Lord Rothes' code of morals made no more pretention to be rigorous than that of his royal master; and his self-indulgence was accompanied by the same air of suave good-nature which distinguished Charles. There was an absence of hypocrisy about his actions, which may at first have given the impression that a soul so free from subterfuge or self-deception might in the end be turned to better ways. His father had

\* Afterwards first Duke of Rothes.

been a noted Covenanted "saint," one of the bitterest, most vehement fanatics in an epoch when fanaticism was triumphantly in vogue; and in the cynical polite indifference of the son we see a natural reaction. "I am full weary of causing hang those damned fools," he writes in private to a friend, *à propos* of the insurgent "godly." For the period he lived in, he was not conspicuously cruel; and it is on record that when any of those same "damned fools," the Covenanted fugitives, were protégés of his extremely pious Countess, he would send warning to her ladyship, "Take heed to your doves, for my night hawks are out." To this lady, his august and virtuous consort, he paid every possible civility, except the one supreme civility of being faithful to her. This, he maintained, was too much to expect from him, and he made no pretence of marital decorum. Scandal says it was his habit to take with him upon circuit his *belle amie*, the Lady Anne Gordon—a frank defiance of convention shocking in a legal luminary.

Such, incongruously enough, was the "great personage" to whom Sir George Mackenzie—himself, in Dryden's words, "one of the brilliant wits of Scotland"—chose to dedicate his "Moral Gallantry," a work which he describes as "the smallest and dimmest of Virtue's torches," lighted "at Honour's purest flame."

The discourse thus prefaced does not deserve the oblivion into which it has fallen. Within a brief compass it compresses much reason, common sense, and shrewd philosophy; and here and there it rises to real eloquence—eloquence bred rather of sincerity than of a conscious literary artifice.

"By how much more the world grows older," begins Mackenzie, so does its light grow dimmer, "and in this twilight of its declining age it too frequently mistakes the colours of good and evil," following, oftener than not, the "Shadow for the Substance." But of all its errors, those which concern Honour are the most dangerous, for while "Young Gallants" "take their fancy for their Honour," they are inclined to look askance on Virtue as something which "confines too narrowly their inclinations," and exposes them to scornful comment from a vicious world.



"To Vindicate Honour from these aspersions, and [to] reclaim persons other-ways Noble," the eminent lawyer holds a brief for Virtue, a subject deserving to be "illuminated by the victorious hand of mighty Cesar, and . . . Writ by a Quill pluck'd from the Wing of Fame."

The only noble kind of vanity, he says, is the desire to do good, not in order to please others or to gain rewards from them or from the world, but solely "to gratify your own gallant inclinations."

"You may, My Lords and Gentlemen, make yourselves illustrious by your Virtue, and—which is yet nobler because more extensive—ye may illustrate Virtue by your Greatness; and as the *Impressa* of a great Prince makes Gold more current though not more pure," so may the patronage of Persons of Quality bring "persecuted Virtue" into fashion once again.

"In Vice ye but follow the mode of others; but in re-entering Virtue into the Bon-grace of the World ye will be leaders. . . . Rouse up then your native courage . . . and fear nothing but to stain your innocence."

Not only are the nobility adjured to pay their addresses to "deserving beauties"—renouncing for ever those "coy Ladies" who fly that they may be pursued more hotly—but also the rising generation are warned that their time "makes the richest part of the publick's treasure, and every hour ye mispend of that is a sacrilegious theft committed against your Country."

This being so, Persons of Quality are advised to practise moderation even in the time-honoured sports of hunting and hawking—which Mackenzie, in his heterodox way, declares are "not the noblest exercises, seeing they favour alwayes the strongest and do incline men to oppression and cruelty; for which reason I believe Nimrod, the first Tyrant, is in Scripture observed to have been a mighty Hunter." Seek rather "deserved and blossoming Laurels" for courageous, patriotic deeds, and thus "raise your spirits . . . to so generous a pitch that ye need not think Heaven itself too high for you."

Amazing counsel this for Buckingham and Lauderdale and Rochester.

The tone of Mackenzie's discourse is hopeful, vigorous, and spirited, and he scorns

with equal zest the sins of cowardice and immorality—both, he contends, the product of mean, feeble minds, unworthy of the heritage of an immortal soul. And as for drunkenness, it is so "contemptible" that he disdains to take notice of it, "knowing that none will allow it but such as are mad; and such as are mad are not to be reclaimed by moral discourses."

Mackenzie, it must be remembered, was no Puritan and no ascetic, but one of the most noted social figures of his day. "The bluidy Advocate" of Covenanting tradition was a *persona grata* in all intellectual circles for his wit and taste and learning. Evelyn and Dryden were among his friends; and such was his love of letters that in his mature age—after the downfall of the Stuarts, when his political opinions barred him from employment under the new Government—he entered Oxford as an undergraduate. His Latin oration at the opening of the Advocates' Library—of which he was the founder—in Edinburgh in the early spring of 1689, was his last public appearance north of the Tweed.

"A very honest man" was the verdict of Claverhouse, who knew him well, and certainly he proved so at the Revolution. Though he had remonstrated emphatically with King James, he never would take service under William; and he wrote in defence of the Restoration Government at a time when it was all the fashion to belaud the "Protestant Deliverer" and execrate the old régime.

He may be credited with expressing his own personal convictions when, in his "Moral Gallantry," he states that he "who would not choose rather to die or starve than to be thought false" has no just claim to be regarded as a gentleman.

"Dissimulation is but a courtly cowardliness and a stately cheat" which gallant and generous souls must disdain. "Though Fate should tumble down upon him mountains of misfortune," yet the honourable man will never turn aside from the cause that he deems worthy of his championship. Devious ways, base fears, gross vices, self-indulgence, envy, vanity—these (he says) are qualities for churls and not for gentlemen; and, as for breaking the Seventh Commandment, Mackenzie lays stress upon the fact that this

achievement is so easy, and so common amongst vulgar folk, that it does not confer distinction—even of the basest kind—upon the well-born sinner. On this text he expatiates most earnestly, and with a certain quaint dry humour, now appealing to the higher natures of his readers, now gently ridiculing those who claim in fashion's name the liberty to sin as often and as freely as they please. For three-and-twenty pages he pursues this theme, in language which—though plainer than we now think decorous—makes less offensive reading than the smirking and self-conscious phrases in which many of our modern authors hover round forbidden topics. "Brutal in the one case and cruel in the other" is Mackenzie's trenchant comment on two situations popular to-day as subjects for the "realistic" novel. Considering the audience for which the treatise was intended, it hits out remarkably straight: "Neither is the meanness of this Vice taken off by the greatness of those with whom it is shared"; and the lady who encourages the base advances of a King is no less reprehensible than she who shows the same complacency to a "poor Gentleman"—more so, in fact, for in the latter case she may conceivably be free from mercenary motives, whereas the fair one who allows herself to be entangled by a monarch incurs a grave suspicion that she sins as much through avarice as passion. A tolerably clear allusion to Her Grace of Cleveland.

But on the whole Mackenzie treats the ladies very tenderly; they are, he maintains, "the excellentest of Creatures," and to "make them weep and blush" is a poor exploit, fitter for an ill-conditioned knave than for "a noble Person."

His conclusion is that "such as have their Souls busied about great matters" have neither time nor inclination for the baser vices; and that self-control, true friendship, love in the higher sense, and an invincible calm courage—courage to face derision or disaster rather than prove faithless in the day of trial—these are the characteristics of a gentleman. And, above all, a gentleman must value honour far beyond his wealth or happiness or life itself. "He who in a noble quarrel adorns that Scaffold whereon he is to suffer, evinces that he can master his Fate."

VOL. VIII.

This phrase applies most admirably to Montrose, the "Great Marquess," who in the previous generation had by his lofty courage turned into a triumph the humiliating death which was designed expressly to degrade and humble him. Mackenzie wrote some verses in his honour, and cherished the memory of his heroic character, a character to which in 1669 he must have sought in vain to find a parallel amongst the noblemen who governed or misgoverned Scotland.

In his plea for Virtue he seems to have had in mind some such ideal as Montrose, and he puts forward his contentions modestly, not claiming for himself immunity from the reproaches which he brings against his world.

His peroration sets forth, with vigour born of conviction, the strength and dignity of moral courage. A great man may prove in adversity how truly great he is, by showing to the world that "power and command were instruments only," not essential parts, of his nobility. "He who yields to affliction shows that those who inflict it are greater than himself"; but the man who braves misfortune "shows that it is not in the power of anything but guilt to make him tremble."

Such is the standard that Mackenzie of Rosehaugh holds up to his associates: "I shall, My Lords and Gentlemen, leave these reflections to your own improvement. . . . And in this essay I desire to be esteemed no otherways presumptuous than a Servant is who lights his Master up those stairs which he himself intends to mount."



## Palæolithic Implements in South-East Herts and South Essex.

BY THE REV. B. HALE WORTHAM.



FOR the last six or seven years I have been investigating the gravel-pits of South-East Herts and South Essex with the view of discovering what, if any, prehistoric implements may be found in them. The result has been the collection

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of a considerable number of specimens. I proceed to give an account of some of them and an explanation of the annexed photographs.

I should preface my remarks by saying

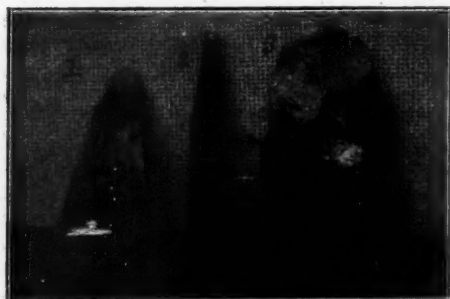


FIG. 1.

that the type of implement in these two districts is quite uniform—rough and uncouth in shape, but all the same bearing evidences of intelligent workmanship. In my whole collection of several hundred specimens collected in South Essex and in South-East Herts, I have only two of the well-finished type found in the Surrey and Middlesex gravels. The uniformity of type leads one to think that these implements were all fashioned by one and the same tribe occupying the district, the distance of the South-East Herts pits from here being about twenty-five miles. The South-East Herts gravel-pits, in which the specimens illustrated in this article were found, are situated, two of them, on high ground about three miles north of Ware, the third in Hoddesdon, close to the River Lea. The South Essex pits from which the specimens come are in the neighbourhood of the River Thames, at distances varying from three miles to a quarter of a mile from the river itself, some on moderately high ground, about 50 or 60 feet above sea-level, others on a level with the river.

I may now come to the individual specimens.

No. 1 (Essex) is a fairly well shaped pointed implement, worn a good deal at the point, perhaps by use. It is triangular in section, and flaked or chipped on all the faces. The length is 5 inches.

No. 2 (Essex) speaks for itself, being evidently a chisel. It is 5 inches long.

No. 3 (Essex) is rather unusually worked for the Essex specimens. It is of a deep red colour all over, and has none of the crust of the flint remaining. I found this implement lying on the surface in a road leading to a pit close to Orsett Heath, where it had apparently dropped off a cart. The length is 5 inches by 3 inches.

No. 4 is a fine and an interesting specimen, 8 inches long by 2 inches wide, and 1 inch in thickness. It might be put down as a chisel, though on the left side in the illustration there are flakings and chippings which seem to show that it might have been used as a chopper. It has a beautiful orange colour, and is a well-balanced implement. It was found in a pit on Mucking Heath, about three miles north of the river, where last year a remarkably fine neolithic chisel was found, 8 inches long, splendidly worked, which is now in my possession.

No. 5 is a "circular" scraper, 7 inches round and 2 inches in diameter. I found this in a pit at Stanford-le-Hope, quite close to the river.



FIG. 2.

No. 6 is a very interesting implement of the "artificially handled" type. It is  $6\frac{1}{2}$  inches by  $4\frac{1}{2}$  inches, flaked and chipped up to a point. This I found at Stanford-le-Hope.

No. 7 is another of the same character, but rather more carefully chipped to fit the hand. None of the crust of the flint remains, and the flint has been worked into its present



FIG. 3.

shape. It fits the hand perfectly, and is quite an artistic specimen. I found this implement in a pit at Hoddesdon, in South-East Herts, close to the River Lee, in the year 1903 (I believe), before the theory had been started that implements were sometimes cut out to fit the hand. The colour is brown-red streaked with yellow. The length is 5 inches by 4 inches at the broadest part.

No. 8 is a distinct curiosity. It was given to me by a stone digger at Grays, who asked me if I would like a "fossil fish," of which it is an excellent imitation. May we consider this as an "animistic" or "totemistic" specimen? The flint is entirely covered by the crust, except at the top, where the roughnesses have been chipped off to make it convenient to hold, and at the "snout," where, as the illustration shows, a piece has been chipped off (the flaking is well defined) to sharpen the end. It is  $5\frac{1}{2}$  inches long by  $6\frac{1}{4}$  inches in circumference.

No. 9 is apparently an axehead, from South-East Herts. I found this in a pit on high ground three miles north of Ware. The pit is close to a small stream called the Rib, which some time or other was possibly a

river of considerable size, and responsible for the gravel deposit. This implement appears to have been flaked at two separate periods. The side shown in the illustration is covered with a dark yellow coating, under which appear marks of flaking. On the other side is the natural crust of the flint. All round the edge are chippings, encroaching on the yellow covering, made apparently some ages later than the original flakings. The implement is  $6\frac{1}{2}$  inches by 5 inches.

No. 10 is the illustration of a large heavy specimen found near East Tilbury. It measures 10 inches long by 4 inches wide, is 11 inches in circumference, and weighs  $4\frac{1}{2}$  pounds. I have mounted it in a handle of split willow, conjecturing that as the way in which this implement must have been used. Without the handle it would seem to have been quite useless, but in its present condition it is a formidable weapon, and one with which large animals could easily have been killed. It might also have been used very effectively in battle against the enemy. One curious fact about it is its extraordinary resemblance to an animal's head—perhaps most resembling a pig. Some have held

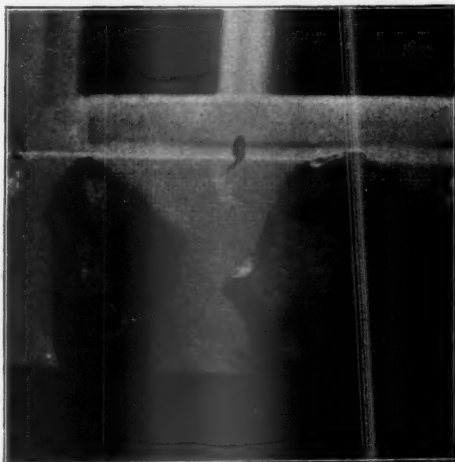


FIG. 4.

that palæolithic man was possessed of some artistic power and a great sense of humour. This weapon with its artificially-formed head, in which the marks in the flint



are utilized for the features, would seem to confirm this theory.

No. 11 is an axehead from South-East Herts, found in the same pit as the axehead in illustration No. 9. I have mounted this conjecturally, and in this form it is a very handy little weapon with which a good deal of execution could be done. The size is



FIG. 5.

7 inches by 6 inches. It is quite a thin piece of natural flint, less than  $\frac{1}{4}$  inch thick, chipped all round, both sides covered with the crust of the stone.

Some other interesting finds consisted of a number of small flints, evidently worked, and with holes through them. The holes are of course natural, but, as a large number of these little specimens was found lying close

together, it seemed as if they might possibly have constituted a necklace. I exhibited them last winter at a meeting of the East Anglian Prehistoric Society, and the impression made on the members of the society who saw them was that these flints had been worked, and might very possibly have been used as a necklace or for some kind of personal decoration. The specimens are a little too small to photograph satisfactorily.



### Anna Maria van Schuurman and the Labadists.

By J. F. SCHELTEMA, M.A.

(Concluded from p. 24.)

**B**ESIDES the breeding of cattle and agriculture, the inhabitants of Walta-house practised several arts and trades. Already at Amsterdam the Labadists had done a good deal of printing and at Wieuwerd they established a letter-foundry in connection with their press which, e.g., reissued for the benefit of an admiring circle of friends Anna Maria van Schuurman's *Eucleria*,\* her last, as the treatise *De Vita Humana Termino, Epistola ad Joannem Beverovicium*,† was her first published work. The men furthermore found employment as tailors, shoemakers or masons, in the smithy, in the carpenter's shop or at the looms; they made soap and a kind of cloth, in the manufacture of which they succeeded better than in that of other articles, the Labadist web being much sought after. The women not engaged in housework passed their days in carding wool, spinning, knitting, etc. All that tended to stimulate a taste for finery was, however, forbidden; where a puritan spirit debarred ornaments of gold and silver, pictures, tapestry, everything calculated to foster sinful pride, to lead to distraction and vicious

\* *Eucleria, seu Melioris Partis Electio, brevem Religionis ac Vita ejus Delineationem exhibens*, which originally had appeared in Altona, 1673.

† Jan Beverwijck, who dedicated to her his treatise *De Excellentia Femini Sexus*.

pleasures, the making of lace and embroidery, the arts subservient to adornment and beautification of the fleeting habitation of clay, could not be allowed. Anna Maria van Schuurman's brush and graver were laid aside; her needle was put to less delicate uses; her artistic sense perished in her faith. Converts whose means of subsistence before they entered into glory bore too worldly a character, had to choose another calling, more in accordance with their formal declaration of war against Satan. So Hendrik van Deventer, once a goldsmith, took up the study of medicine and his fame, both as a physician and as a theologian, soon spread far beyond the confines of Wieuwerd and Friesland, while his wife assisted the inmates of Walta-house in the anxious moments when the stork was expected from the cabbage-field with additions to the Labadist army of the Lord, gained in a less spiritual way than conversion. Van Deventer's pills laid the foundation of his renown, besides bringing great profit to the community; a successful operation on du Lignon confirmed the reputation thus acquired and caused his being sent for to cure the King of Denmark, whose disease baffled the skill of the Court surgeon-in-ordinary. After his return, when the Labadist sun began to set, he moved to the Hague where he continued practising, spending his leisure in writing books and occasionally indulging in poetry.

Knowledge of the Saviour, through knowledge of self, was the criterion of the Labadist's deliverance from sin. This knowledge had to reveal itself in an ever-growing desire to approach Christ in self-denial, humiliation and mortification of the flesh. Pride had to be killed by submission with unquestioning obedience to the task ordained, often one of lowest imaginable menial service; a choice youth, scion of some noble family, might be seen sweeping the stables, his super-dainty sister washing dishes for the cooks; a doctor of divinity and preacher of distinction, who just had joined, handling bricks and mortar, carrying the hod where building was going on, gradually extending his usefulness in agreement with Yvon's motto: *Dies diem docet*. The members were expected to confess their sins, to undergo examination as they called it, in full congregation repeatedly

to renounce all wicked thoughts, words and works. By such means they hoped to attain complete surrender to the will of God in a mystic renunciation which reminds us of sufistic tenets in Islām, all desire and volition emanating from the Highest. Increasing holiness led to admittance among the elect, the brothers and sisters of the first degree. Nonconformity to the rules and disobedience were punished with a meaner dress, a harder daily task, degradation to a seat at the table farthest from Papa's constellation of virtue and, finally, with dismissal. Divine service was celebrated every day in the private chapel of the Labadists and, especially on Sundays, many outsiders availed themselves of the privilege to attend. Notwithstanding their austerity and though grumbled at by the orthodox, who shunned them as a seditious gang, the sect of Wieuwerd flourished exceedingly, poaching upon the Established Church and even seducing some of its ministers, like Johannes Hesener, Balthazar Colerus, Regnerus Copper and Petrus Dittelbach, the translator of Anna Maria van Schuurman's *Eucleria*, with whom, and principally with whose wife, however, the stern methods of Walta-house in the long run did not agree. He complained that his children were incontinently whipped for the least breach of decorum and then had to express their gratitude for the wholesome correction by way of balm on the wound. Recanting, he became as loud in his abuse of the pestiferous innovators as previously he had been in their praise, which served his reconciliation with the Synod, always on the lookout for evidence against the dissenters, to resume action whenever the protection granted to them in high places should be withdrawn.

The influence of Anna Maria van Schuurman in particular seems to have prompted to many conversions. "Who had heard her once returned to her exhortations." She was now the mother of the community, "her grey hairs befitting her as an elegant crown." But gravel and gout undermined her health and compelled her to relax her hold on the general management of Walta-house. Always ready with the pen, she found the more leisure for her voluminous correspondence, among others with her physician, Bernardus

Swalué of Leeuwarden, whose heart she laboured to win for the Labadist cause. Pilgrims from distant lands, like William Penn and George Fox, attracted by the lustre of the "new Jerusalem," flocked to the shrine at Wieuwerd "filled with good gifts," where the "Sun of Suns," revered when rising at Utrecht even by royal admirers like Queen Christina of Sweden, Maria de' Medici, Anne of Austria, Maria Louisa de Gonzaga of Poland,—where the "Pearl of Pearls," unmindful now of her claims to being *der Wissenschaften tiefes Meer*, made her suffering a school of patience and resignation to the will of Heaven. A few days before her death she still joined in the common prayers and dined at the common table. When the end approached, the friends, standing round with weeping eyes and troubled hearts, said: "Be cheerful, sister—eternity opens;" whereupon she replied: "In eternity, in eternity, spoke our dear father (de Labadie) . . ." These were her last words. And so died Anna Maria van Schuurman, May 4, 1678, in her seventy-first year. Not only the community at Thetinga wept the loss, Wieuwerd and Britswerd taking part, but the whole learned world, with Constantijn Huygens as chief mourner, sorrowed in Flying Posts, News Letters and Intelligencers; Princess Elizabeth, Queen Christina, the Duchess of Longueville condoled, and many other illustrious personages who, for a gratifying reflection of their own excellence, had been in the habit of turning to the "Batavian Mirror of Female Perfection."

And here, after the circumstances connected with her infatuation for Jean de Labadie, comes the second interrogation point in the history of this famous blue-stocking, introductory to her post-mortem adventures: Where was Anna Maria van Schuurman buried? We know of her desire to be laid to rest, without pomp and ceremony, at the side of Lady Sara Moot of the Hague, an inmate of Walta-house who had preceded her on the way to eternal bliss. A memorandum, committed to paper by A. F. van Schuurman, last male descendant of the family, informs us that her grave was dug, conformable to her last will, under the wall of the church, the masonry being pierced

in order to place her "with her head outside the church and turned towards the east, and the rest of her body under the wall and inside the church." The *Tegenwoordige Staat*, a reliable publication of 1786, relates: In the year 1765 the corpse of a female was found in one of the graves of the church at Wieuwerd, which, still in good condition, had been embalmed and had lain there for more than a hundred years. Soon the rumour spread that this was the body of Anna Maria van Schuurman and the tale was believed by those who were ignorant of the interment of this celebrated woman in the churchyard. Meanwhile such a crowd of curious people assembled at Wieuwerd that, to prevent disturbances, the authorities ordered reburial. The sexton of Wieuwerd who, in 1800, had served in that capacity since 1748, told Ds. Schotsman of Sneek that the remains of Anna Maria van Schuurman, according to the tradition transmitted by his predecessors in office, had been transferred from the cemetery to the vault in the church.

This vault, built by the Waltas for a family tomb, probably in 1609, possesses highly preservative qualities of the kind which characterise, among other places, the *Bleikeller* in Bremen, the vault of the bell-tower of St. Michel in Bordeaux, the subterranean galleries of the Convento de' Capuccini outside the Porta Nuova, Palermo. The composition of the ground on which the church of Wieuwerd stands, and of the soil of its churchyard too, seems to arrest, at least to retard decay. Mr. J. J. M. M. van den Bergh, expanding on this in *De Natuur*, 1895, pointed to the wooden floor of the church which, put in more than a century before his investigations, proved to be whole and sound, like the ancient furniture, the carved pulpit and wainscoting, without any sign of dry-rot or mould. The coffins in the graves of the cemetery hold out twice the usual time. In 1765 some workmen, whose curiosity had prompted them to force the entrance to the vault, discovered there eleven coffins; lifting the lids, they found in each a body wrapped in linen and in perfect condition. In 1895 only five coffins were left with entire or nearly entire bodies, and a large box containing a miscellaneous collection of human fragments, rejected by the

medical students of Franeker who, according to oral tradition, occasionally descended upon the tombs for a head or a foot or an arm to dissect, tourists of the souvenir-hunting variety following in their wake. A story is also current of a showman who, on his annual tour from one country fair to another, whenever he came to Wieuwerd, repaired to the "Walta-cellar" for the express purpose of shaking up the "potted Labadists" and turning them over: having lain so long on one side, he felt sure that a change of posture would do them good. About sixty years ago Dr. Ledder examined carefully what then remained, weighing the bodies not yet torn to pieces, classifying the detached skulls and bones which had not been carried off, etc. He experimented, furthermore, with dead fowl, dead fish, dead hares and rabbits, sometimes defying decomposition and sometimes quite the reverse to such an alarming extent that minister, deacons and elders implored him to desist, because the smell wrought disaster to the congregation. Afterwards, in the course of reparations to the vault, more coffins came to light, coffins of fir-wood, while the first discovered were of oak, the lids having been constructed of three boards in the form of a roof, loosely fitted to and easily lifted from the nether half, the shell proper.

On one of the oaken coffins, receptacle of an embalmed corpse wrapped in costly linen, the letter S was plainly discernible, which again gave rise to the conjecture that the remains of Anna Maria van Schuurman had been unearthed. But the principles of the Labadists forbade to designate by special marks the name or status in this weary, erroneous vale, of any particular little heap of dust returning to dust; nowhere at Wieuwerd exists a monument or epitaph to their memory—not so much as an initial on a gravestone. Dr. Ledder, besides, ascertained that this body was that of a man, a formidably whiskered man, and therefore by no stretch of imagination could be passed off on votaries, anxious to do homage and adore, as the earthly tabernacle of Santa Anna Maria—*die Schürmannin*, but not such a dreadful man-woman as all that! It may bear identification with the silversmith Stellingwerf who, a member of the community at Walta-house,

returned after its dissolution to Leeuwarden and opened a shop in *Het Nauw*, thriving on his old trade until death overtook him and his relatives, observing the provisions of his will, conveyed his mortal coil to the Walta-cellar.

Though baffled in this particular case, tenacious popular belief persevered in appointing a place of honour in the vault to the Mother of the Labadists, which conviction received additional support from the finding there of a set of artificial teeth, made of one piece to fit the upper gum. The searching light of history, always indiscreet, detected the fact of her having stood in urgent need of such a contrivance and, even if once it graced another mouth than that from which wisdom dropped like honey, her expert fingers must have been employed in its manufacture. But the myth forming round that treasure-trove did not accept the alternative and decided that the body to which it apparently belonged, ought to be hers. After all, there is no harm in apportioning to the hero or heroine who lives in the hearts of posterity something tangible to attach worship to, *car ceux-là sont bien morts, qui n'ont rien laissé d'eux*, a reflection differently, though, when applied to the saint of Wieuwerd, most appropriately expressed by the English poet:

Think not, when woman's transient breath is fled;  
That all her vanities at once are dead . . . .

About the time of Anna Maria van Schuurman's hourglass running down, the Labadist settlement at Wieuwerd had reached its acme of prosperity. When the novelty of the thing wore out, it seemed that only the poor and needy felt the call to a spiritual regeneration which meant provision for their material wants and made them multiply exceedingly. Thetinga teemed with children whose parents looked to the community for their education; the attempted emigration to the New World had cost a good deal of money and the impetuous colonies could not refund the expenses of equipment; there were taxes to pay and other assessments by State and province; the immovables brought in by the more wealthy brothers and sisters, who successively passed away, were claimed by uncompromising heirs; no private arrangements or associative rules or testamentary dispositions could change the law



of the land. The prospect growing desperate, bankruptcy impending, Papa Yvon took counsel with the leading members who advised, on grounds of necessity, to dissolve the partnership which now had existed for twenty years. He then convened a general meeting and imparted the sad resolution to his household at large. They received it with tears and wailing, as well they might; many old people, thrust back upon their individual resources, saw misery staring them in the face, not to speak of those who, able to work, but accustomed to live upon the community, would have to hustle for themselves. Compassion prevailed, however: everyone who wished, was allowed to stay at Walta-house and, the common mess being abolished, to do his own cooking in his cell, the heads of families hastening to build kitchens to their apartments, a privilege formerly denied, the kindling of fire for any purpose having been strictly prohibited, even in the severest winters, except for the heating of the rooms of assembly.

At the division of the late association's property, the share of each amounted to three-fourths of his or her original investment. Many left, especially of the indigent, displeased with the conditions of the new dispensation. Those who stayed, and among them the ladies of name and fortune already referred to, continued to live together in spiritual communion as before, almost forgotten by the world, death gradually reducing their number. In 1707 they lost the firm guidance of Yvon. He was succeeded by Thomas Servaasz, assisted by Coenraad Bosman, both of them laymen and therefore not qualified to minister the sacraments or to confirm new members. Thomas Servaasz, moreover, though his enthusiasm and zeal commended him to the remnant of de Labadie's followers, was held in low esteem by cavillers unconnected with the sect, because he had deserted his wife under circumstances not greatly to his credit. When he died, Bosman took the leadership and retained it until urged by temporal considerations, in 1732, to move to Leeuwarden.

The Labadist cause was then fast expiring, not only in Friesland but also in Holland, the brothers and sisters at Amsterdam dispersing after the departure from this life of Bardowitz. At Wieuwerd a fell blow was

struck at the little band of aged men and women, faithful to the end, by an invitation at their address to leave Walta-house which had come into the possession of Count Maurits of Nassau at the demise of the last van Aerssen van Sommelsdijk who held a title to the Thetinga or Walta domain. Count Maurits sold it to Hans Willem, Baron van Aylva, whose heirs razed the castle and disfigured the grounds by cutting down the trees, evidently of one opinion with the young nobleman mentioned by Mme. de Sévigné, that, namely, there is no good in those excrescences of the earth unless in the form of timber which brings money to a depleted purse. Excepting the Bosk and the débris shown on Thetinga farm and their remains in church and churchyard, nothing visible of the Labadists is left at Wieuwerd, although an inscription on a gable close to the village inn still breathes their spirit, pervading the moral atmosphere: . . . follow after righteousness, godliness, faith, love, patience, meekness (1 Tim. vi. 11).

The district always exercised a considerable attraction on the writer of this article, perhaps a result of the impression spider-eating Anna Maria van Schuurman created in days long ago on his juvenile imagination, and, during his last stay in Friesland, a walk through Gaasterland, winding up with a visit to Leeuwarden, was utilised for another pilgrimage to the vault by the *vox populi* allotted to that insectivorous "Tenth Muse" as her final home. Such an extension of my trip seemed the more pressing because intelligence had reached me at the capital that steps were contemplated (better late than never) to protect from further desecration, screening from the gaze of the profane, rescuing from the tender mercies of "sawbones" *in spe* and filching tourists, so much as remained of the bodies there too openly exposed. Taking the train, I alighted at the stopping-place Wieuwerd, between the stations Mantgum and Bozum, and proceeded to my destination along the road which leads to and terminates at Britswerd, as if the locality never had been the great centre of traffic expatiated upon by Schotanus. The sexton, notified of my desire, preceded me in the dusk to the church which stands not in the middle but at the beginning or the end of

the village, according to the Wieuwerd or the Britswerd point of view. Its original steeple has been replaced by a more modern but less venerable one with gaudy ornament. The entrance to the churchyard is overshadowed by ash-trees which form a bower with benches, where the villagers congregate on summer evenings to discuss past and coming events. The sexton had neglected to bring a lantern with him, and my striking matches while groping my way behind him through the growing gloom inside the building, displeased his economical mind as censurable waste. *He* knew the exact position of every pew and chair . . . if only I kept close on his heels. . . . Stumbling on, at last I perceived in the darkness a greater darkness, a hole opening before our feet. We had reached the choir and under it, in the railed-off enclosure, the grave-cellar of the Waltas, its trapdoor having been left wide open by the village carpenter in charge of the improvements decided upon. After descending into the vault, I bumped up against an object which proved to be a coffin on trestles; putting out my hand, I felt something leathery and clammy. It was the breast of one of the mummified bodies I now beheld by the light of a candle which the sexton had slyly kept in reserve and lit at the supreme moment to produce his little stage effect. A second candle, without making the illumination quite *a giorno*, aided to distinguish at the same time three other coffins with their contents, large brown dolls, in a state of rather less complete preservation by drying out, as it appeared to me, than the exsiccated inhabitants of the Bremen *Bleikeller*, Saint-Michel Bordelais and the Convento de' Capuccini of Palermo. Nearer inspection disclosed that at least one of the four, two men and two women, had suffered severely from the familiarities of free-and-easy intruders. A large box, containing a jumble of sepulchral refuse, stood in a corner. "And this is what we come to," I soliloquised while the sexton pointed to one of the female bodies as the one persistently identified, though he knew better himself, with Anna Maria van Schuurman, notwithstanding historical and antiquarian research,—"and this is what we come to when clapped on the shoulder by the terminator of delights and separator of friends!"

VOL. VIII.

The remarkably pure and cool air of the cellar affected me pleasantly, apart from the gruesome surroundings. I noticed several birds, suspended at different heights to test its preservative qualities, in continuation of Dr. Ledder's experiments, and asked for information thereanent; also for particulars regarding the preventive measures meditated by the authorities, the glass covers designed to replace the wooden lids of the coffins, etc. But the good sexton always reverted to the empty gums of the lady, whose withered, shrivelled body was under our observation, and to the set of artificial teeth found in the spot he loved to show me over and over again. My squeamishness in refusing to explore the secrets of a virgin soul astonished him no less than my indifference as to whether the two men were Yvon and du Lignon or, perhaps, one of them Stellingwerf, or, everything considered, the men, and the women too, all Waltas of Thetinga.

Taking leave of the interesting but uncanny *partie carrée*, grimly silent whoever might presume to question their identity, to discuss their merits and demerits, I was just in time to catch the last train to Stavoren where I slept that night in an old-fashioned, thickly curtained four-poster, depressing as the commentaries on Plato and Aristotle said to have been written in that ancient city by the Frisian philosopher Manno; and I dreamt terrible dreams which originated neither in despairing doubts concerning the doctrine of the Holy Trinity, such as Bishop Frederick of Utrecht and his prebendary Odulf came to deliver the simple country-folk in that neighbourhood from, nor in a rebellious stomach, for I had hardly touched the poorish supper served in provoking imitation of the very worst told of the Labadist cuisine. But this was the thought which tormented me: Anna Maria van Schuurman, the marvel of creation in knowledge and modesty, champion of the movement for women's rights in its swaddling-bands, while denouncing, *mirabile dictu*, all worldly pretence and ostentation,—chaste Anna Maria van Schuurman strove giddily after adornment of the sinful flesh, arrayed herself in artificial charms, a false pretender to sweetness of youth. The disquieting thought stayed with me on the steamer which bore me from the shoals

I

and shallows called after the vicious lady of Stavoren, over the turbulent waters of the Zuider Zee to Enkhuizen, and could not be dislodged even by enjoyment of the picturesque Dutch landscape evolved from the hazy horizon; the Dromedary Tower rising behind the trees and dikes of Holland; the red-tiled roofs and stepped gables in their frame of rain-spelling clouds; the slender, graceful spire of the South Church sharply lined against the watery sky as if engraved on old silver. Then, when I had landed and went my way through the dead city, once renowned in peace and war, for another look at the Mint and the Orphanage and the Weigh-house and the Town-hall and the cannon which, faithful to the motto of Charles V. it was baptised with, jumped on to the enemy's ship, following the intrepid "cheeseheads" who boarded the Spanish Admiral, suddenly a street-organ struck up:

Donne, donne, eterni Dei!  
Chi vi arriva a indovinar?



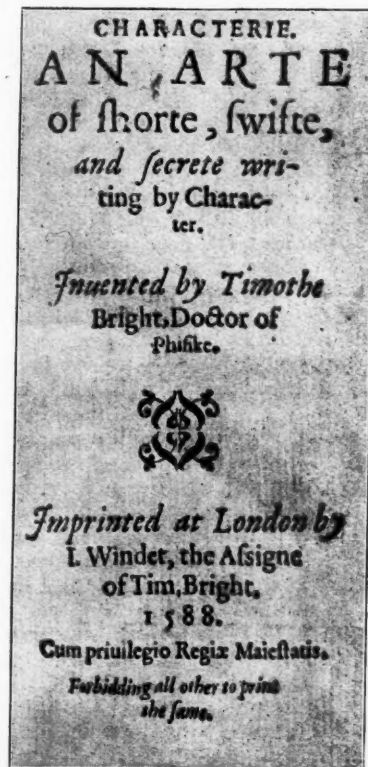
### The Father of Modern Shorthand.\*

**T**HE existing biographical notices of Dr. Timothy Bright, whose right to the title of "Father of Modern Shorthand" few will now be prepared to dispute, are not many in number, and are somewhat meagre. Mr. Carlton has therefore done well in preparing this full and careful account of a man whose memory certainly deserves to be preserved, and whose inventive ingenuity entitles him, as his biographer remarks, to "at least a niche in some inconspicuous corner of the Temple of Fame."

Little is known of Bright's family and origin. He was born, according to his own statement, at Cambridge, and first comes into the light of record matriculating as a sub-sizar of Trinity

\* *Timothe Bright, Doctor of Phisicke: a memoir of "The Father of Modern Shorthand."* By William J. Carlton. With photographs and facsimiles. London: Elliot Stock, 1911. Demy 8vo., pp. xiv, 205. Price 10s. 6d. net.

College, Cambridge, in May 1561. He graduated B.A. in 1567-68, and thereafter went to the Continent in pursuit of medical learning. With Sir Philip Sidney and other distinguished fellow-countrymen, he took refuge in the house of the English Ambassador at Paris, Sir Francis Walsingham, on the occasion of the dreadful massacre of St. Bartholomew. Later he may have travelled



TITLE-PAGE OF "CHARACTERIE."

(From the copy in the Pepysian Library, Cambridge.)

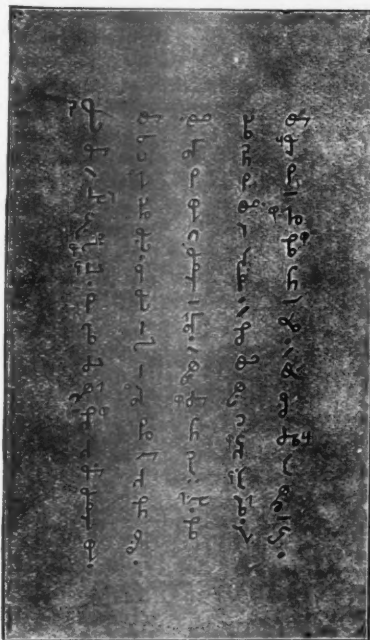
in Italy and Germany, but nothing certain is known of his movements. In 1573-74 he took his degree of M.B. at Cambridge, and in 1578-79 became M.D. His first publication, attributed by most bibliographers, following Watt, to a probably mythical Thomas Bedford, was a treatise to declare "the sufficiency of English Medicines, for cure of all diseases, cured with Medicine."

The only clue to the authorship are the initials T. B. affixed to the dedication. Mr. Carlton makes out an excellent case for Timothy Bright as the owner of these initials. Bright followed this with some other professional publications; but although he wrote in that transition period when implicit reliance on the old theories was being shaken, and when the value of independent inquiry and direct observation of Nature was beginning to be asserted, Bright stood fast in the old ways, and his books show no trace of the new spirit, nor any sign of apprehension of the dawn of a new era. He ignored experimental methods.

In 1585, thanks to the influence of Sir Francis Walsingham, Bright became physician to St. Bartholomew's Hospital; and about the same time he appears to have taken part with one of his patrons, Sir Walter Mildmay, in founding Emmanuel College, Cambridge. Among the signatures of those who attested the statutes of the college, which were delivered to the Master on October 1, 1585, is that of "Timothe Bright," and this signature is reproduced on the cover of the book before us. In the following year he published a *Treatise of Melancholie*, from which Mr. Carlton gives some interesting extracts, including one passage which certainly seems remarkably suggestive of Paley's famous watch illustration in the *Natural Theology*. Moreover, a comparison, here set forth in parallel columns, of chapter headings in Bright's book with some of the section headings in Burton's more famous *Anatomy of Melancholy*, shows that Burton was considerably in debt to Bright, as, indeed, he acknowledges more than once in the *Anatomy*. Mr. Carlton also quotes evidence to show Shakespeare's familiarity with Bright's *Treatise*. Some Shakespeareans have made too much of the poet's probable knowledge of Bright's book, but the great Mrs. Gallup went much farther. Not many years ago that wonderful lady, in her Baconian zeal, explained that Burton's *Anatomy* first appeared "under the fictitious name of T. Bright," and that in reality Bacon, under the pseudonym first of Bright and then of Burton, wrote the book! But that way madness lies.

Bright's invention of a form of shorthand is first heard of in a letter from Vincent

Skinner, Bright's early Cambridge tutor, to his "very loving friend, Mr. Michael Hicks, at Lincoln's Inne," dated March, 1586, the relevant part of which Mr. Carlton prints on pp. 60-62, and the original of which is preserved among the Burghley papers in the British Museum. It shows that the inventor was conscious of the important possibilities of his invention, and also that he was in need of money—that, as Mr. Carlton puts



A PAGE FROM JANE SEAGER'S BOOK OF SIBYLS, WRITTEN IN CHARACTER AND PRESENTED TO QUEEN ELIZABETH, 1589.

(From the original MS. in the British Museum.)

it, "his young and growing family was proving rather a severe drain on his resources." Hicks was Burghley's amanuensis, and Skinner no doubt reckoned that his correspondent's position would not only make him quick to see the value and usefulness of an art of rapid and compendious writing, but would also be useful in gaining the good-will and influence of other notable men at Court. Enclosed with the letter is a specimen of Bright's "'rare noveltie' in his



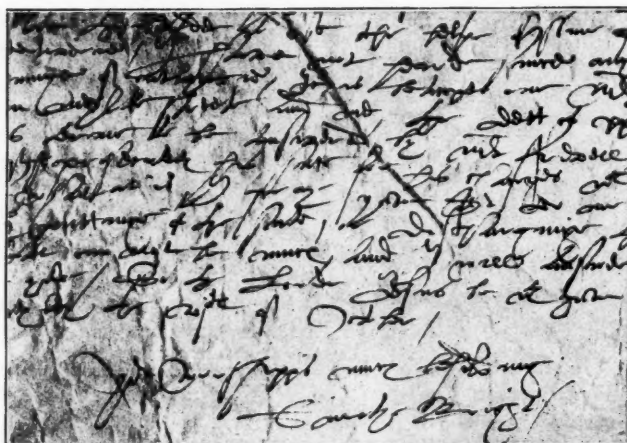
own hand, neatly written on a folding sheet, of which a facsimile is shown in the frontispiece" to this book. It consists of St. Paul's Epistle to Titus.

"The characters," says Mr. Carlton, "are written in eighteen vertical lines, Chinese

betic in the sense that each letter of a word was represented by a distinct and fixed shorthand sign; the alphabetical principle was carried no farther than the initial letter of a word, its shorthand termination being determined, apparently, by no law other than



FRAGMENTS OF BRIGHT'S STENOGRAPHIC SEAL AND—



A PART OF THE LETTER TO WHICH IT IS ATTACHED.

(From the originals at Methley Hall.)

fashion, and a careful analysis shows that, although purely arbitrary in its application, this, the first system of shorthand framed by Timothy Bright, had a certain alphabetical basis, as in the case of his published method of 1588. It should be clearly understood, however, that the system was not alpha-

the inventor's caprice." And yet the proper names were written strictly alphabetically, each letter by a distinct sign, but, strange to say, by an alphabet different from that used in the body of the Epistle. Mr. Carlton analyzes the specimen, and discusses some of the arbitrary signs. Bright, it is clear,

was here on the right track ; but later he went astray, and "discarded the alphabetical plan altogether in favour of a far less practical one." The paper enclosed with Skinner's letter is certainly a remarkable document. It is the "earliest example of British shorthand known to exist, and on that account," says Mr. Carlton, with pardonable exaggeration, "is not unworthy to rank with the first productions of Caxton's press."

The book in which Bright gave his invention to the world, the title-page of which is here reproduced from Mr. Carlton's book, appeared in 1588. Mr. Carlton gives a full account of it, and of the material differences in the system propounded therein from that in which the specimen Epistle to Titus had been written two years earlier. But we have not space here to go into the matter, nor into the bibliography of the book, of which Mr. Carlton gives some interesting details.

At this stage we are only halfway through the volume before us. We must refer the reader to its further pages for much curious detail concerning Elizabethan shorthand and sermon-reporting, as well as concerning Bright's subsequent publication of an abridgement of Foxe's *Actes and Monuments*, his connection with the mineral waters of Harrogate, his taking of Holy Orders, and his presentation to the Rectory of Methley, near Wakefield, and subsequently to that of Barwick-in-Elmet, near Leeds. There are fine photographs, by the way, of both churches. Our second illustration shows a page written in Bright's system by the first known lady shorthand writer, Jane Seager.

Mr. Carlton, whose careful use of original documents and authorities throughout his book is greatly to be commended, gives much first-hand information as to Bright's life and doings as a Yorkshire Rector, and of the unseemly quarrels between him and his parishioners. It is painful to read the conclusion to which the documents force his biographer: "That he cared more for the fleece than the flock is but too evident, and his conduct seems to admit of no extenuation." Apparently Bright held his two livings to the time of his death; but Mr. Carlton shows that towards the end of his life he was living in Shrewsbury with his brother William, who was incumbent of St.

Mary's in that town; and in Shrewsbury he died, and was buried September 6, 1615. Mr. Carlton's chapter on William Bright, with details of Timothy's remarkable will, his books, and his love of music, is full of fresh and interesting matter. The illustrations here reproduced are a few of those which adorn the book. In these days when the art of shorthand is so widely known and practised, Mr. Carlton's biography of Bright should appeal to a very large public. It is a sound, careful piece of work, embodying in well-written chapters the results of much research work. It is well produced, and is provided, we are specially glad to note, with a really good index.



### At the Sign of the Owl.



IN the Annual Report of the Bibliographical Society, presented at the Annual Meeting on January 15, the following paragraph particularly interests me: "At the time when our Society was founded the cult of the paper wrapper was at its height. Our books in their several series were thus all issued in paper wrappers, not in order to save the cost of casing, but because some of our members wished to keep them unbound in boxes, and others to have paper wrappers to preserve when the books were bound. The liking for keeping books unbound in boxes is certainly less prevalent than it was eighteen years ago, and when a set of our books comes into the market it is usually discovered that the owner has bound the earlier volumes, and then, finding the process adds from 40 to 60 per cent. to their cost, has left the later ones in their wrappers. The Council, therefore, propose to take the opportunity offered by starting a new decade of *Transactions* to put the Society's books into cases, which, though quite inexpensive, will enable them to stand on open bookshelves with less risk of injury

than paper wrappers. But if any existing members of the Society who strongly prefer the present wrappers will notify this to the Hon. Secretary, the Council will meet their wishes by continuing to supply them with wrappers, and wrappers will, of course, continue to be used for the *Handlists of English Printers*, of which three parts have already been issued."

Personally, I have never been able to understand the depraved taste for "keeping books unbound in boxes." My copies of the Society's publications have had to be stowed away in cupboards, it being impossible to place them in their unbound condition on the bookshelves, with the result that consultation is a matter of difficulty. This intimation that future issues are to be cased will be good news, I am sure, for very many members. The publications of the Society are so valuable that facility of access is a matter of some importance. The next meeting of the Society will be held on February 19, when Mr. W. W. Greg will put and answer the question, "What is Bibliography?"

Antiquaries will have noticed with great regret the death of Miss Lucy Toulmin Smith at Oxford on December 18, at the age of seventy-three. Her antiquarian work was of scholarly distinction. Miss Toulmin Smith did some valuable work for the Early English Text Society, but her name will be associated chiefly with the edition of the York Miracle Plays, issued by the Clarendon Press in 1885, and printed from the unique manuscript in the Ashburnham Library, and with the masterly edition of John Leland's *Itinerary*, of which the fifth and last volume was issued in 1910. For the last seventeen years Miss Toulmin Smith had been Librarian of Manchester College, Oxford. I also note with regret the death of a frequent correspondent, Mr. J. A. Clapham, of Bradford, who died in that town on December 28, at the age of seventy-six. Mr. Clapham had long been an active member of the Bradford Historical and Antiquarian Society, and was widely known in the Yorkshire town as a citizen much esteemed for his activities in

many philanthropic, educational, and religious causes.

The *Nottingham Guardian* makes the interesting announcement that another "cupboard" find of rare books and manuscripts has been made. The treasures in question have come to light in an old English country house—Oxton Hall, Southwell, near Nottingham. Oxton Hall came into the possession of the Sherbrookes in the time of Elizabeth. In 1847 it passed into the hands of Henry Porter Lowe (brother of Robert Lowe, afterwards Viscount Sherbrooke), who took the name of Sherbrooke on succeeding to the estates. At present it is in the tenancy of Mr. E. Kyrle Smith. The Vicar of the parish, the Rev. W. Laycock, being a bibliophile, sought and obtained the permission of the present owner, Captain Sherbrooke, and the tenant to inspect the books in the library, and it was in an old, locked, and almost forgotten cupboard that he came across a number of books and manuscripts of obviously genuine antiquity. In due course they will, no doubt, be submitted to expert examination.

From the source already mentioned we quote the following list of books and manuscripts comprehended in the discovery:

"*Missale Secundum Morem Romane Curie*, large octavo size, vellum binding, in red and black, with the musical notes on red lines; probable date 1480.

A Vulgate Bible, engrossed with Gothic letters upon vellum, folio size, double columns, beautifully illuminated, pen-work portraits of saints, devils, etc.

A black-letter treatise 'Concerning the Seven Sacraments'; no date or imprint.

A black-letter volume of sermons, printed at Lugdunum (Leyden), 'per magistrum Matheus hus, alemanus,' 1492.

A volume of discourses upon Dominical authority by the Carthusian 'Fratres Guillelmi religiosum Hilacensis cenobii,' printed in Paris in 1494, with interesting imprint.

A copy of 'Postilla Guillelmi super epistolas et evangelia de tempora et sanctis et pro defunctis,' with woodcut title-page of a monk teaching boys.

A 'Sermonum quadragesimalium Thesaurus novus,' printed by Antony Koberger, at Nuremberg, in 1496.

A pocket volume (incomplete), entitled 'Institutiones imperiales sine quibus legum humanarum sacrorumque canonorum amator mancus est,' labelled Jehan Petit.

A folio volume, with many pages of manuscript annotations, entitled 'Compendium Biblie quod et aureum alias Biblie Repertorium nuncupatur,' 'printed at Louvain,' per me Johannein de Westfalia.

'A Life of Jesus,' by Ludolph, a Carthusian monk.

A black-letter 'Catologi Sanctorum,' by Peter de Natalis, Bishop of Venice, printed by Martin Flach, Argentin, 1513 (Strasburg).

Several treatises on Aristotle, including 'Divine Scientie Clarissimi Antonii Andrie Questiones,' annotated, and printed at Venice by Antony de Strata de Cremona in 1482.

Odd volumes of Bede's Ecclesiastical History, one printed in folio at Bononia (Bologna) in 1505, and another at Basile (Basle) in 1560, with striking woodcuts.

A volume of the 'Rationale divinarum officinarum' of Durandus.

A translation of 'The Ship of Fools,' by Sir T. Chaloner, printed in England, 1549.

A translation in verse of the 'Hours and Some Weeks' of Bartas, by Josiah Sylvester, printed in England."

It appears that most of the books are folio volumes, in the original covers of planed solid oak boards, with stout leather lace bindings. The backing and lining are fragments of illuminated manuscript of a much earlier date than the books, "cut up as waste with ruthless indifference." Many of the volumes contain the signature of "Cuthbert Sherbrooke," who was probably Vicar of Rockland, in the Diocese of Norwich, at the time of Philip and Mary, and there is reason to believe that the collection is the remains of a considerable and well-chosen library of ecclesiastical writings.

One of the most interesting sections of the new part of the *Journal* of the Gypsy Lore Society (vol. v., No. 2) to me is that entitled "Affairs of Egypt, 1909." This is prepared

by Mr. T. W. Thompson, and is based on a mass of press cuttings collected by the Hon. Secretary of the Society. It brings together incidents and anecdotes connected with gypsies of great variety, dealing largely with their perversities and frailties. The whole forms a curious farrago. One also turns at once to a contribution by Mr. Arthur Symons on "Sir Thomas Browne on the Gypsies." Other papers are of heavier calibre, including a "Report on the Gypsy Problem," drawn up by Mr. Arthur Thesleff in 1900 as secretary of a Finnish Committee "for the investigation of the Gypsy question" in Finland. The translation here printed has been revised by the author.

I have received the Fourth Annual Report (1910-11) presented by the Council to the Court of Governors of the National Museum of Wales. It deals chiefly with certain alterations and amendments in the design for the Museum building as originally submitted. Work commenced on the site on September 1, 1911. In various other directions encouraging progress is reported. The report is adorned with perspective views of the building as a whole and of the entrance-hall, plans of the ground, first and second floors, and a photographic plate of panniers and saddle given to the Museum by Miss Gwenllian Thomas.

Dr. C. Milligan, in an address on the subject of Greek papyri, delivered on January 8 at the rooms of the Society of Arts, Adelphi, at a meeting of the Victoria Institute, said the greater number of papyri had been found on refuse-heaps. The old Greek-Egyptians, instead of burning their waste papers, were in the habit of dumping them in heaps on the outskirts of their villages. They got covered over with the desert sand, and, owing to the marvellously dry climate, had lain there all these years. So long as they were above the damp level, they had been perfectly preserved.

The speaker told an amusing story of a party of archæologists who had been engaged for a long time on a heap searching



for papyri, and their only reward was the discovery of a collection of crocodile mummies. One of the party was so disgusted that he took his spade and brought it down with great vigour upon the head of one of the mummies. The head opened, and, to the amazement of those who stood by, disclosed the fact that the mummy was stuffed with papyri, and proved a regular treasure find. Among the finds was the earliest known marriage contract in Greek, of about 310 B.C., and the speaker also read an extract from a letter in Greek, dated about 1 B.C., which afforded an example of the kind of private letter, and threw a sad and lurid sidelight upon certain social conditions of that time.



Another discovery consisted of a small fragment of the first chapter of St. Paul's Epistle to the Romans, written in a rough and rude hand, and belonging to the third century. One theory was that it was an amulet, worn by the man whose name was appended. It was said that people used to wear around their necks texts of scripture as a protection from harm, and the theory was that the discovery was an example of this habit.



Among some announcements of early spring books I notice *The Annals of the Strand* (Chapman and Hall), a new historical survey, by E. Beresford Chancellor, to be issued in February, and to be followed later by *The Annals of Fleet Street*; a *Life of James, First Duke of Ormonde 1610-1688* (Mr. John Murray), by Lady Burghclere; *Cracow, the Royal Capital of Ancient Poland: Its History and Antiquities* (Mr. Fisher Unwin), by Leonard Lepszy, translated by Dr. R. Dyboski. Mr. Fisher Unwin also promises *Wimbledon Common: Its Geology, Antiquities, and Natural History*, by Walter Johnson, author of *Folk Memory*.

BIBLIOTHECARY.



## Antiquarian News.

[We shall be glad to receive information from our readers  
for insertion under this heading.]

### PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

A PAPER which at once attracts attention in the new volume of the Surrey Archaeological Society's *Collections*, vol. xxiv., is Mr. P. M. Johnston's account of "Some Carved Heads in Wotton Church, Surrey"—small heads or busts, delicately carved, which adorn the inner arch-order of the south or principal doorway of the church. These heads, probably portraits, Mr. Johnston ingeniously connects with the Papal Interdict of 1208 and the form of the Papal Tiara. There are excellent photographs of the heads and of the door. Mr. Eric Gardner gives a carefully detailed account of "The British Stronghold of St. George's Hill, Weybridge," which is freely illustrated. Another well-illustrated paper is "The Old Manor-House of Croydon, commonly known as the Archbishop's Palace," by Mr. Banister Fletcher and Mr. J. M. Hobson. The buildings, which now consist of the Great Hall, the Chapel, Arundel's Hall, and the Long Gallery and some minor structures, have few external attractions, but the paper shows how much of interest may still be found within. In "Eolithic Man in West Surrey," Mr. Frank Lasham puts forward arguments and conclusions which are not likely to be universally accepted by his fellow-members. Mr. R. A. Roberts communicates the fourth instalment of "Further Inventories of the Goods and Ornaments of Surrey Churches in the Reign of Edward VI.," and Mr. Cecil Davis sends a transcript of the "Wandsworth Churchwardens' Accounts" from 1631 to 1639, in continuation of previous transcripts. Other papers are "Surrey Wills, proved in the Prerogative Court of Canterbury in 1610," by Miss Ethel Stokes, and "The Tower of St. Mary's Church, Blechingley," by Mr. C. R. Baker King.



We have received the third year's issue, 1910-11, of the *Year-Book of the Viking Club*. Besides the usual details of membership, officers, meetings and publications, accounts, library additions, etc., there are District Reports from Mr. W. G. Collingwood (English Lake District); Mr. Haakon Schetelig (Western Norway), who reports some valuable Stone Age finds, and discoveries of Early Iron Age cave-dwellings on the west coast of Norway; Notes and Queries and Reviews. The Club is a very "live" organization.

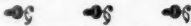


### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

At a recent meeting of the SOCIETY OF ANTIQUARIES, Sir Schomberg McDonnell, of the Office of Works, read an interesting paper on "The Protection of Ancient Monuments and Buildings." He remarked that when they were sitting as a Royal Commission

they had passionate appeals from Devonshire to prevent the destruction of Meavy Bridge. Some of them on the Commission, who had friends on the Devon County Council, wrote begging the Council not to remove Meavy Bridge. They wrote officially from the Office of Works to beg them also to leave Meavy Bridge where it was. It was an old pack bridge. He had never seen it, but had seen photographs of it, and it was a pack bridge of some beauty. What was the answer? First, that Meavy Bridge was in the way of the river; that its buttresses abutted into the river and caused floods on the adjoining ground. "I believe that," he continued, "to be perfectly ridiculous. I do not believe it did anything of the kind. Secondly, it was said that the bridge was at a very awkward angle to the road, and therefore it was very dangerous to traffic. We asked upon that whether they were going to replace the bridge in the same place, and were told, 'Yes, but of a different character.' The third argument was that the bridge was unsafe. We pointed out that it might be grouted; that all kinds of measures might be taken to preserve it. Were we listened to? Not at all. The bridge has gone, and another bridge has been, or is going to be, put up in its place."

Sir Schomberg advocated the appointment of a Government department acting with a permanent Advisory Board to take means for the preservation of ancient monuments and buildings.



At a meeting of members of the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY, held at Bristol on December 13, the chair was taken by Mr. J. J. Simpson. Miss Ida M. Roper read an interesting paper on "Two Bristol Merchants of the Seventeenth Century," whose monuments she had recently identified—viz., Hugh Browne, *ob.* 1653, and Richard Hort, *ob.* 1643.

Some remarks on horn-books, chap-books, and old-fashioned children's books, were presented by Mr. Charles Wells, illustrated by a highly interesting and valuable collection of such literature exhibited by Mr. George H. Hammersley, a member of the society. So pleased was the meeting with the opportunity to examine these rare books that a special vote of thanks was passed to Mr. Hammersley. The rule is, "No votes of thanks." Mr. Pritchard exhibited a bone horn-book, found some years ago in excavations in Bristol.



The usual monthly meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND was held on January 8, Professor T. H. Bryce, Vice-President, in the chair.

The first paper, by Mr. Harry R. G. Inglis, discussed the ancient bridges in Scotland, and their relations to the Roman and mediæval bridges of Europe. The most striking feature in the story of bridge-building in Scotland is that there were long periods, the longest being that between the Roman occupation and the Scottish War of Independence, during which no stone bridges were built. Of the 1,410 important bridges now existing, about 1,000 have been constructed since 1750; about 180 between that and 1630, at which date there were only about 220 fair-sized bridges in the whole country, and of these only

VOL. VIII.

about 70 are left, none of them in their original state. Discussing the characteristics of bridges of the Roman period, which are rare in Italy, France, and Spain, and illustrating them by a fine series of lantern slides, he remarked that it need occasion no surprise to be told that, notwithstanding the traditional reputation of some examples, there was now no Roman bridge in Britain. It was extremely uncertain which was the most ancient bridge in Scotland. There were references in the thirteenth century to the bridges of Berwick, Ettrick, Dumfries, and Stirling; in the fourteenth to the bridges of Balgownie, Earn, Glasgow, and Perth; and in the fifteenth to those of Dunblane, Guardbridge, Dunkeld, and Lauder; but the bridges themselves are gone, or have been partly or wholly rebuilt. In the pre-Reformation period many bridges were built by Bishops or by great landowners; subsequently the majority were built by subscriptions obtained by churches, shire committees, or town councils. The great stone bridges and those of unknown antiquity on the main lines of traffic, about forty to fifty in all, are assignable to the pre-Reformation period—from 1410 to 1560. Between 1580 and 1610 there are few records of bridge-building, but when vehicular traffic began wider structures became necessary, and 1720 commences a new period in bridge engineering on the roads being made to open up the Highlands, and then on the turnpike and mail-coach roads, many of the bridges on which were the finest and most solid constructions ever known. Special references were made to most of the bridges of local and general interest, and about thirty of them were shown on the screen.

In the second paper Mr. John M. Davidson described the Church of St. Kentigern, Lanark, the only church dedicated to the saint by his proper name. About A.D. 1150 King David I. granted the church to Dryburgh Abbey. In the reign of King William the Lion, Jordan Brae and his son granted to it certain lands, now identifiable as the lands of Braxfield, which in the eighteenth century gave his title to the famous Lord Braxfield, who was born there, and was buried in the churchyard. The ruins of the church show thirteenth-century features. It has a traditional interest in that it was, as Blind Harry tells, within its walls that Sir William Wallace first saw the lady to whom he was subsequently married there.

In the third paper Mr. Alan Reid gave an account of some recent discoveries in Tranent Churchyard, consequent on a series of investigations and improvements carried out by the minister of the parish, the Rev. A. M. Hewat. These have made it possible to study the features of the older architecture of the church, and have also exposed to view a number of interesting monuments long hidden under the turf. The oldest of the monuments thus uncovered is the fifteenth-century grave-slab of Alexander Campbell, Vicar of Tranent, incised with a Calvary cross, a chalice, and a shield of arms. The grave-slab of Rev. Robert Balcanquhall, minister of the parish, who died in 1658, was also recovered, and several other slabs and table-tombs, remarkable for their sculptured symbolism, trade emblems, and Jacobean scroll-work.

The fourth item on the programme was the Chal-

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mers-Jewin prize essay, by Miss Elizabeth Stout, Hamnavoe, Burra Isle, Shetland, entitled "Some Shetland Brochs and Standing Stones," of which a summary was read by the secretary, and the drawings exhibited.



In the course of an interesting address on "Roman Roads through London," delivered on January 4 at Adam Street, Adelphi, in connection with the BRITISH ARCHAEOLOGICAL ASSOCIATION, Mr. Reginald A. Smith showed how the existence of Roman roads could be traced by the discovery of Roman burials, advancing at the same time the proposition that the Romans buried their dead by preference along the main roads, the "front seats" being occupied by the rich, who thus held the best positions in death as well as in life. A second proposition was that they were great builders, and preferred to build their roads straight. Mr. Smith instanced many well-known examples, observing that the only exceptions were when there were good physical reasons for making the roads otherwise. He showed how several of the roads were in line with Hyde Park Corner, which he considered was an old landmark, and had existed as such since Roman times. An interesting theory which he advanced was that the terrace in the Temple was the remains of another old Roman thoroughfare. The Temple, he pointed out, was built without any reference to the Strand as a frontage. Among the burial-places discovered along the route of the present Oxford Street, one was on the site of the Birkbeck Bank, and another at the top of Endell Street. A burial-place had also been discovered underneath the Houses of Parliament, though he was not certain that it was a Roman one. Speaking of the old Roman Wall, he remarked that a piece of what was probably the southern wall had been found quite recently.

Showing on the screen a slide of an old map of the eastern end of Hyde Park, Mr. Smith remarked that upon one map was marked the site of a stone at Marble Arch, at which soldiers used to be shot. The stone was just within the boundary of the Park, so that if one was a deserter he had the privilege of being shot inside the Park, and if an ordinary criminal he would have to go outside. Just outside, of course, were the famous Tyburn gallows. He believed the stone marked the crossing of two Roman roads, for one of which a search would be made in a few days. He believed the stone was blown up at the time of the erection of the Marble Arch; at any rate, no trace of it could be found now. The foundations were so solid that they curiously corresponded to the well-known London Stone in Cannon Street, which also was at the angle of two Roman roads.

On one map of the City exhibited on the screen, the speaker pointed to an area of 155 acres in which there were no burials. He believed this was the first London. It was used as a camp by the Romans, and was their first camp in London, being afterwards handed over to the civil authorities.

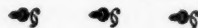


At the meeting of the BRITISH NUMISMATIC SOCIETY on October 25 last, Mr. Alfred Anscombe read a paper on "The Names of Old-English Mint-

towns: their Original Form and Meaning, and their Epigraphical Corruption." He dealt with the following names of Old-English Mint-towns found in Bede: Domnoc, Doruarnis, Eburacum, Herutford, Hrofaescaestir, Legacaestir, Lindocolnia, Lugubalia, Lundonia, Mailduh Urbs, Medeshamsted, Repta-caestir, Uintancaestir, Ythancaestir.



At the meeting of the CHESTER ARCHAEOLOGICAL SOCIETY on January 9, Miss M. V. Taylor, M.A., lectured on "A Mediaeval Chester Guide-Book, written by a Monk of St. Werburgh's, and Other Manuscripts and Notes relating to the Abbey." The "Guide-Book" manuscript, which is in the Bodleian Library, has been edited by Miss Taylor for the Lancashire and Cheshire Record Society, and will be published in its next volume. Miss Taylor said the manuscript was written by Lucien, a monk of St. Werburgh, at the end of the twelfth century. Thomas Allen, of Gloucester Hall, Oxford, presented it in 1601 to the Bodleian Library, where it had since been. The only clue to its date was a table to find Easter, at the beginning of the volume. Explaining how that worked, the lecturer suggested that the exact date would be between Easter, 1194, and Easter, 1195. The internal evidence of the date of the book was very slight. The author mentioned a tournament that took place outside the walls of Chester between Prince John, son of King Henry II., and Philip of Worcester. There was also recorded the Great Fire of Chester, and the author referred to the Cistercian House, of Poulton, near Chester, which in 1215 was removed to a place in Staffordshire owing to the frequent attacks of the Welsh. Lucien did not throw much light upon the history of Chester, his book being more a description of the city as it was in his day rather than a history. One of the most descriptive passages provided them with a sight of the Roodee in his time. He called it a magnificent sea-shore, and spoke of the beautiful stream abounding with fish which flowed by the walls of the city. Further reference was made to a market which was held, and to the churches in existence at that period, also to St. Mary's Nunnery and religious houses outside Chester. Miss Taylor afterwards dealt briefly with another manuscript, a Prayer-Book containing hymns and litanies, and a Benedictine breviary with the Office of St. Werburgh, written in the abbey at the same time as the "Guide-Book."



On January 10 Mr. W. E. Preston read a paper before the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY on "The History of the Manor of Eccleshill," dealing principally with the period between 1274 and 1407. Probably, said Mr. Preston, the Manor of Wakefield, in which Eccleshill was included, was granted by the King to one of the Warrens at an early date. The earliest Lords of Eccleshill of whom there was any record appeared to have been the Sheffields—a family who seemed to have received the manor for valuable services to the Warrens. Ralph de Sheffield, Lord of Eccleshill in 1274, was probably the first of the line. Mr. Preston then traced

the family until the time when the manor was conveyed from the Sheffield family to Sir Walter Calverley at the beginning of the fifteenth century. The lecture was made the more interesting by extracts from charters, records, and letters of the period, some of which, Mr. Preston said, had not been used by any other local historian.



Mr. C. T. Trechmann lectured on January 9 before the SUNDERLAND ANTIQUARIAN SOCIETY, on his recent important finds of prehistoric remains at Hasting Hill, near Offerton, Dr. T. Coke Squance presiding. In the course of his paper Mr. Trechmann gave a detailed description of the find. The presence of a barrow on Hasting Hill, he said, was brought to his notice by Canon Greenwell, and excavations were commenced on November 7 last, and concluded four days after, three men being employed. The method adopted was that which had been employed with so much success in excavations in Yorkshire by Canon Greenwell, namely, to dig all round and all through the mound, and not merely in the centre, so that nothing was missed or spoilt. The barrow is a typical round example, about 35 feet in diameter, and 2 feet 6 inches to 2 feet 9 inches in height. It is made of earth and stones, some of the latter of great size and weight, chiefly of magnesian limestone, but many also of sandstone and whin. The barrow proved to be a very interesting one, and yielded examples of nearly every kind of interment met with in the round barrows of Britain. Mr. Trechmann enumerated the finds. First was a small oblong cist containing burnt bones, and mixed with them fragments of a small highly decorated so-called "incense-cup" of burnt clay. Nearly adjoining was a cinerary urn completely crushed and broken, and containing calcined bones. Another cist was roughly circular in outline, and formed of several rough slabs of limestone, covered with a circular-dressed slab of sandstone, and it contained incinerated bones, and also a tooth, apparently that of a young pig. There were more burnt bones in cists and urns, and also fragments of decorated food vessels, whilst one vessel was perfect. The primary deposit proved to be a large slab of sandstone lying upon the limestone 4 feet south-west of the centre, supported by several smaller slabs. It covered a grave sunk in the limestone to a depth of about 1 foot 6 inches, in which was the skeleton of a man lying on its right side, with the knees doubled up and hands in front of the face, head to the west, and consequently facing south. In finds of this nature the bodies had always been laid facing the rising or the midday sun, and this suggested a form of sun-worship on the part of the people of that day. In front of the face was a vessel of the drinking-cup type, a small flint knife lay in front of the body, and near the shoulder lay a bone pin of the primitive thorn type without a head, having probably fastened some garment. Some bones of a fish were found, and three shells of the periwinkle, indicating that, curiously enough, shells had formed part of the offering to the dead. The skull was of a long-headed type, and the skeleton was in a good state of preservation. Other finds included the contracted skeleton of a woman in a poor state of preservation, another unburnt skeleton, apparently of a man with a skull of the short-headed

type, the bones of a very young child, a pick formed of a stag's antler, two small flint saws, and fragments of drinking vessels.

As to the age of the remains, Mr. Trechmann said it was a question upon which they must not dogmatize, but he believed them to belong to the Bronze Age. This had been fixed by a Swedish authority to date from 2,500 years B.C. to 800 years B.C. The probable limits, according to this authority, of the age of the barrow would be from 2,500 to 1,600 years B.C. Of course the age of the barrow dated from the primary interment, and there might be some interments in the same barrow hundreds of years after. The food vessels and drinking-cups were of an early Bronze Age type. Mr. Trechmann stated that he hoped to have all the finds placed in the Sunderland Museum, a statement that was received with loud applause.



The first meeting of the newly-formed BERMONDSEY HISTORICAL SOCIETY was held on November 7, when Mr. C. Quarrelle, the Librarian of the Society, read a paper on "The Cluniac Foundation of Bermundseye," which traced the history of the founders of Bermundsey Abbey—the monks of the French monastery of La Charité in Normandy, who came to be the first inhabitants of the Abbey when it was founded in 1082. The first occupants of Bermundsey Abbey were a branch of the Benedictines, and were amongst the most devout, strict, and sincere of the many orders. When the discipline of the old Benedictines began to wane, the Cluniac Monks—called so from their Abbey at Cluny in France—branched off from their old order and adopted a life more rigid even than that of their founders. Thus the Abbey of Bermundsey maintained the strictest religious observances, even when English monks succeeded to the French, and occupied the Abbey until its suppression by Henry VIII.

At the next meeting, on December 5, Mr. J. Lawrence gave an interesting lantern lecture on "The Temple in Bygone Days."



Other meetings have been those of the HAMPSTEAD ANTIQUARIAN AND HISTORICAL SOCIETY in December, when Mr. C. W. Forbes gave a lantern lecture on "Some Ancient Churches and Abbeys in South Essex"; the HALIFAX ANTIQUARIAN SOCIETY, January 9, when Mr. H. P. Kendall lectured on "Roman Britain"; the BRIGHTON ARCHAEOLOGICAL CLUB, January 3, when Mr. A. Stanley Cooke, who has lately published a handsome and charmingly illustrated book, entitled *Off the Beaten Track in Sussex*, lectured on the same subject; and the annual general meeting of the LANCASHIRE AND CHESTER HISTORICAL SOCIETY, January 18, when a resolution was carried strongly opposing the removal from the Public Record Office in London to any place in Wales, of any of the records of Cheshire and of Flintshire.





## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE GLASTONBURY LAKE VILLAGE. By Arthur Bulleid, F.S.A., and H. St. George Gray. Vol. i., 11 folding plan sheets, 47 plates, and 136 illustrations in the text. Published by the *Glastonbury Antiquarian Society*, 1911. Royal 4to., pp. xxviii, 351. Price for the 2 vols., £2 2s. net to subscribers.

This first volume of the eagerly-expected detailed account of the excavations and the relics discovered on the site of the famous Lake Village at Glastonbury between the years 1892 and 1907 is certain of a warm welcome from every scientific archaeologist. In size and general style, as well as in careful elaboration of detail, the volume ranks with General Pitt-Rivers's monumental publications on his Cranborne Chase excavations. To speak of the outside first—in "get-up" the book is beyond reproach. The green cover with its gold stamping in Late Celtic design, and a representation of the famous bronze bowl in the centre of the panel is particularly attractive. The printing is clear and good, while as to the illustrations, it is sufficient to refer to their enumeration above, and to add that one and all are remarkably well produced.

Dr. Robert Munro, whose authority on matters relating to lacustrine settlements there is none to dispute, contributes an introduction, in which, in his usual lucid style, he briefly describes the classification of Lake-dwellings, tells how the Glastonbury village was discovered, discusses the peculiarities of its site and structural features as bearing upon the history of the settlement, and from the materials provided by the results of excavation makes deductions as to the stage of culture reached by the inhabitants and their race and language affinities, with a striking excursus, containing much matter, compressed into small space, on Late Celtic Civilization: Its Distribution and Foreign Elements. This most valuable introduction concludes with a section on the chronological range of the occupation of the village in which Dr. Munro comes to the conclusion that such range "should be, at least provisionally, restricted to a period of 150 years, extending from 100 B.C. to A.D. 50." The authors of the book are to be congratulated on having secured so able an introduction to the detailed story of their labours. That story it is impossible to follow in detail here. The whole work was conducted in the most careful and thorough manner, the exact position of every plank, and, indeed, of every object found, being noted with the utmost precision. In the large folding plans, similarly, the position of every timber, of each floor and hearth, and the place of deposit of each relic brought to light is carefully indicated. The descriptive account occupies eight chapters, three by Mr. Bulleid, and five by Mr. Gray. The former describes generally the village and its environment, and also the village in detail, as well as the objects

of wood and worked timber. Speaking generally, Mr. Bulleid may thus be said to be responsible for those parts of the work which deal with the structure of the Lake-dwellings. Mr. Gray is responsible especially for the detailed descriptions of the relics—the objects of bronze, lead and tin and kimmeridge shale, the weaving-combs, and the crucibles. He has also, we believe, been in the main responsible for the general production of the volume, the arrangement of the plates, and so forth. Both writers have co-operated with the happiest results. It is difficult, in particular, to overestimate the value of Mr. Bulleid's services in so generously giving his time up to 1902 in personally supervising the work of excavation, and in so carefully looking to the preservation of the relics. The main fact revealed as to structure appears to be that although the foundation of the village consisted of heterogeneous materials, these were bound together by a systematic arrangement of horizontal beams mortised to the tops of uprights which firmly penetrated the underlying peat. In course of time there was subsidence due to pressure above and decay below, hence the stratified arrangement discovered of new clay floors and new hearths superimposed one upon the other. The relics discovered show few traces of military occupation. They reveal a peaceful and domestic life, in which spinning, weaving, metal-working, wood-work, with agricultural and pastoral pursuits, were the chief occupations. A few stone implements of various kinds are regarded as survivals of prehistoric times. One of the most noteworthy finds was the fine bronze bowl figured on the cover, of which a full-size plate is given as the frontispiece to the volume. So fully and well is the descriptive work done that such chapters as those on weaving-combs, and on the objects of kimmeridge shale may almost rank as monographs on their respective subjects. It is difficult, indeed, to exaggerate the importance to archaeologists of this splendid volume, which evinces so much well-directed and self-sacrificing labour on the part of both Mr. Bulleid and Mr. St. George Gray. The work cannot fail to find a place in the working library of every serious archaeologist. We shall look forward with impatience to the appearance of the second volume. In the meantime we can only express our surprise that such a work should be offered at so low a price; and we cannot but think that the appearance of this first half of the complete work must result in a very large addition to the list of subscribers.

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CAUSERIES ON ENGLISH PEWTER. By Antonio de Navarro. With seventy-two plates. London: "*Country Life*" Offices [1911]. Royal 8vo., pp. xvii, 96. Price 10s. 6d. net.

This volume consists of a series of papers, first published in the pages of *Country Life*, which their author, a well-known collector of old pewter, has done well to bring together in book form, and thus make the appreciation of their full value the more easy. In writing them the main object the author kept in view was "to dissipate the popular belief that the pewterer's art was essentially bourgeois"; and this he has most successfully accomplished in the course of his historical survey. Although the prac-

tical part of the subject has not been ignored, and the reader is referred to other standard works on pewter to follow out such details, a large amount of light is thrown upon the topic by the author's comparative method of tracing the history of the forms and uses of various objects by reference to similar contemporary utensils manufactured in wood or various other metals; and in some of the chapters, which apart from this intention might seem discursive, we are introduced to many interesting facts of considerable archaeological interest. Thus, in dealing with the history of the chalice, he shows how it was that in place of the precious metals pewter was frequently substituted, and sometimes even wood and glass; and why it was that bronze was used for the purpose, to the exclusion of other metals, by the Irish monks. The introduction of the flagon among English church vessels and its use from the time of the Reformation is traced, and an account is given of the enormous number of them still remaining—seventy-five, for instance, in Kent—though now, "after weathering the storms of bruising centuries, it sleeps away the remainder of its life—unless the incumbent be an antiquarian—at the bottom of some old churchwarden's chest." In speaking of the lack of early specimens of pewter, he reminds us of a law of the Pewterers' Company, which strictly prohibited the sale of old pewter objects, and although pewterers were allowed to buy any damaged articles, they were required to break them up and recast them. But this regulation is not sufficient to account for the absence of fine artistic pieces, such as were made in France by François Briot and in Germany by Caspar Enderlein; and it is more than probable that not only was no such work produced in this country, but that as the wealthy English guilds, even the Pewterers', provided silver vessels for table use, such lofty flagons, engraved with the arms and emblems of their crafts, made for the poorer German guilds, of which there are so many fine specimens in the Victoria and Albert Museum, were never manufactured in England. The chapters dealing with the Custody and Entourage of Old Pewter are very suggestive, and of the greatest value to the collector; while the whole volume provides, free from technicalities, a fascinating account of a most interesting subject.

J. T. P.

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THE FAIRY FAITH IN CELTIC COUNTRIES. By W. Y. Evans Wentz. Frontispiece. London: *Henry Frowde*, 1911. Demy 8vo., pp. xxviii, 524. Price 12s. 6d. net.

From whatever point of view this book may be regarded it is certainly a remarkable work. In its earlier, briefer form, based mainly on literary sources, this study, appropriately enough, procured for its author the degree of Docteur-ès-Lettres from the University of Rennes, Brittany; later, its substance on a wider basis formed the thesis for the Oxford research degree of Bachelor of Science. Now, still on the wider basis, but with great additions to the mass of evidence collected and discussed, the work is put forth by Mr. Wentz as the full statement of his theories, and of his reasons for the "Fairy Faith" that is in him. Mr. Wentz discusses and puts aside

various theories as to the origin of fairy lore—the pigmy theory and the rest—and treats the fairy faith common to all the Celtic countries as part of a world-wide animism. In a brief notice like this it is impossible to discuss the animistic theory; but we must confess our own inability to follow Mr. Wentz in anything like a whole-hearted way. His theories outrun his evidence, and he sees animism where some, at least, of his readers will not be able to see anything necessarily or reasonably so called. Nor can we accept his correlation of the "results" attained by "psychical research" with the "psychical phenomena attributed by the Celtic people to fairies." Mr. Wentz claims to have demonstrated that "the background of the Fairy Faith . . . is like the background of all religious and mystical beliefs, being animistic, and, like them, has grown up in ancient times out of definite psychical phenomena identical in character with those now studied by science, and is kept alive by an unbroken succession of 'seers' and percipients," and thence draws conclusions that both fairies and fairyland exist—the latter as "a supernormal state of consciousness into which men and women may enter temporarily in dreams, trances, or in various ecstatic conditions, or for an indefinite period at death." In stating Mr. Wentz's conclusions thus baldly we, no doubt, hardly do him justice. Let no one imagine that this book is not deserving of most serious study. It is intensely interesting, and must be carefully read to be appreciated; but apart from the author's theorizings, and apart from a psychical relationships, it is a book for all folk-lorists to place on their shelves as quite an encyclopædia of fairy lore. Mr. Wentz brings together not only the literary evidence, but much matter collected at first hand and introduced by competent scholars. Chapter II., which occupies over 200 pages, alone gives distinction to the book. Here are printed fairy stories and fairy lore of every kind collected at first hand, mainly from the peasantry in the Celtic countries—evidences of the living "Fairy Faith"—with introductions written by Dr. Douglas Hyde (Ireland), Dr. Alexander Carmichael (Scotland), Miss Sophie Morrison (Isle of Man), the Right Hon. Sir John Rhys (Wales), Mr. Henry Jenner (Cornwall), and Professor Anatole Le Braz (Brittany). It is eminently a matterful book. There is, moreover, as such a work deserves, a remarkably good index, filling nine pages in treble columns.

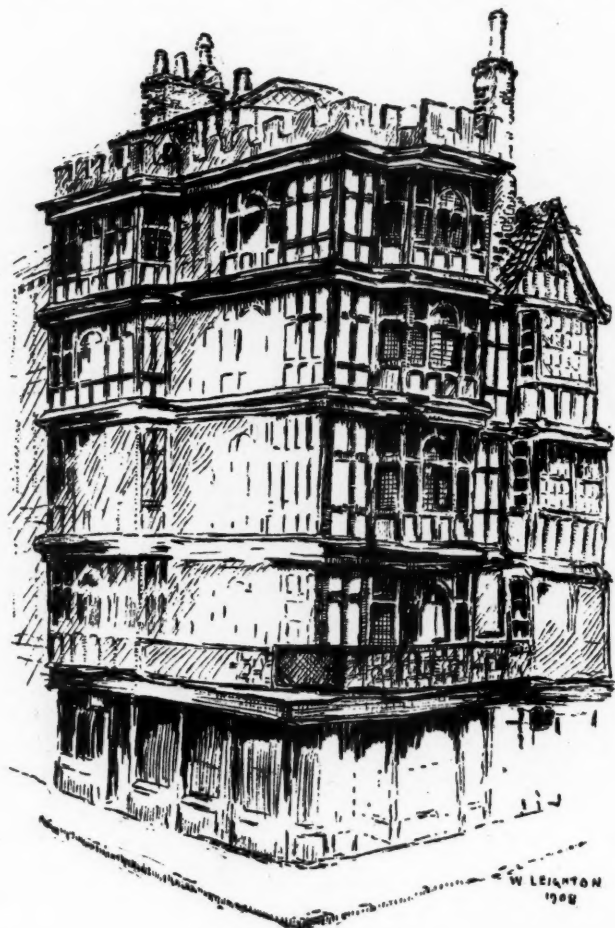
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MEMORIALS OF OLD GLOUCESTERSHIRE. Edited by P. H. Ditchfield, M.A., F.S.A. With many illustrations. London: *George Allen and Co., Ltd.*, 1911. Demy 8vo., pp. xiv, 304. Price 15s. net.

We can well imagine that Mr. Ditchfield must have been much puzzled to know what to put in and what to leave out in order that this Gloucestershire volume should not exceed the usual size of the "Memorials" volumes. Few English counties are so rich in historical associations, and in examples of both ecclesiastical and domestic architecture, as the fertile, beautiful county of Gloucester, with its twin cathedral cities, its magnificent Cotswold churches—monuments of the liberality and devotion of the mediæval woolmen—its old-world towns, such as picturesque

Chipping Campden, its beautiful specimens of old domestic building, such as Grevel's house at Campden, and a host of other attractions, archaeological, historical, and artistic. There is much which might have been included, for which the reader will look in vain; but the exigencies of space are inexorable, and, on the whole, the editor seems to have made

are several papers for the ecclesiologist to revel in. Besides the Fairford article already mentioned, there is a masterly essay by Mr. C. E. Keyser on a subject he has made his own—the Norman Doorways of the county, illustrated by a splendid series of photographic plates, generously contributed by the author of the paper. Another good ecclesiological paper by a specialist



OLD DUTCH HOUSE, BRISTOL.

a wise selection. The "Fairford Windows," of which Canon Carbonel gives an excellent account, is a somewhat well-worn theme, and so is "Chatterton and Bristol," by Mr. Acland Taylor. Both might perhaps have given place to something fresher, and the "Roll of Gloucestershire Worthies," by Mr. John Sawyer, is hardly up to the usual level; but for the bulk of the book we have nothing but praise. There

is Dr. Fryer's article on "Gloucestershire Fonts," the outstanding example, of course, being the ornamented pre-Norman font to be found in the old Saxon church of Deerhurst, of which a fine plate is given. Other papers in this class are on "Church Bells," in which the county is exceptionally rich, by the Rev. H. A. Cockey; and "The Misericords of Bristol Cathedral," by Miss M. P. Perry. On the

historical side are several papers of more than average interest and merit. Dr. Cox, in his account of the "Ancient Forests" of the county, once more evinces his mastery of a difficult subject, and shows that Gloucestershire had other forest tracts besides the Forest of Dean, though the latter far outranged such tracts both in extent and importance. The histories of the cities of Gloucester and Bristol are well sketched, respectively, by Mr. J. Sawyer and Mr. Alfred Harvey, the latter being also responsible for a vivid account of the "Bristol Riots," which followed on the rejection of the Reform Bill in 1831. Among the text illustrations to the Gloucester and Bristol chapters are some charming drawings by Mr. W. Leighton, one of which, showing the Old Dutch House, Bristol, which has more than once in recent years been threatened by removal, we are courteously permitted to reproduce on page 78. Another noteworthy and well-illustrated paper is Canon Bazeley's account of "Berkeley Castle." This is one of the papers which leave the reader asking for more. Other chapters are the introductory "Historic Gloucestershire"—a large subject well treated in small compass by the able pen of the Editor; "Winchcombe and Sudeley Castle," by Mr. E. A. B. Barnard; "Bristol and its Historians," by Mr. E. R. Norris Mathews; and "Chipping Campden and its Craftsmanship," by Mr. C. R. Ashbee. Besides the special sets of illustrations to which we have referred, the book abounds in fine plates, with a variety of cuts in the text, and is very handsomely produced.

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THE RUTLAND MAGAZINE. Vol. iv., 1909-1910. Edited by G. Phillips. Many illustrations. Oakham: C. Matkin, 1911. Demy 8vo., pp. 260. Price 14s. 6d. net.

We regret that by an oversight notice of this volume has been unduly delayed. Rutland is the smallest of the English counties, yet for nearly ten years it has produced a local quarterly which, whether as regards letterpress or illustrations, need fear no comparison with any other local magazine, good as some of these are. This fourth volume is quite up to the level of its predecessors. The editor supplies a capital series of papers entitled "Annals of Rutland," compiled from the Quarter Sessions Records. The churches described include Cottesmore, Market Weston, Stretton, and Whissendine. Much information is given also as to parochial life and history in each case. Miss Amy Tasker gives some account of a royal palace at Colly Weston, of which few have heard, and of which little but the well-defined site is left. The Court Leet for the Manor and Castle of Oakham is still held, and a variety of extracts from the Court Rolls are here given. Mr. Crowther-Beynon has an interesting note on the old "Horn Fair" of Edith Weston, while for the archaeologist there is an account of the series of discoveries of Anglo-Saxon and Roman remains in and about Market Weston, and for the genealogist there are notes on many old Rutland families, with pedigrees. The illustrative photographic plates—churches, portraits, Roman remains, etc.—are particularly well produced. We warmly congratulate our Rutland friends on the good-will and energy and hearty co-

operation which have resulted in this handsome fourth volume of their excellent magazine.

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A HISTORY OF PAINTING. By Haldane Macfall. Volumes vii. and viii. Many plates in colour. London: Messrs. T. C. and E. C. Jack, 1911. Demy 4to., 1911. Pp. xx, 330; xxvi, 332. Price 7s. 6d. net each volume.

These volumes, on "the British Genius" and "the Modern Genius," complete Mr. Macfall's task for which his publishers allowed him a year that he has cheerfully and, we are sure, honestly exceeded. For a careful testing of their facts and dates, quite apart from the pleasant gusto with which any reader of sensibility must find in reading their infectious pages, shows the pains with which the author has performed his theme. In the present magazine it would perhaps be incongruous to dwell on the subject of the closing volumes of an elaborate history to whose early chapters, profuse in sound criticism and interesting knowledge, tribute has already been paid, although Mr. Macfall does not hesitate to point to the painting of Greek vases in writing about so modern a spirit as Aubrey Beardsley! Indeed, it is characteristic of the writer's independent gaiety of mind that his "history" makes mention, a little disproportionate in places, of many artists who are almost of to-morrow. Through Whistler, however, the pre-Raphaelites and glorious old Turner we hark back, in the last volume, towards that eighteenth century, with all that lies between the names of Hogarth and Romney, which Mr. Macfall deals with in the seventh of these handsome books. If at times we feel that Mr. Macfall is too generous with his pet words like "sensing" and "orchestration," or that some wise revision would in many places have saved a rather tiresome tautology, we feel ashamed to say so, if not actually afraid of being dubbed prone to "academese" or "scientificese." For, after all, we can most sincerely say that, in his own gay way, Mr. Macfall has produced a very valuable and entertaining work which should greatly increase a happy and true enjoyment of the fine fruits of a noble form of human energy. The publishers of these striking volumes, with their excellent page of printing and lavish supply of effective colour plates, are certainly to be congratulated on their enterprise. It would be easy for a pedant or grudging mind to say that this is an odd way of recording "history." But it is Mr. Macfall's way, and being sincere and concerned with one of the noblest forms of "sensing," we can but praise its orchestral composition. W. H. D.

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UNDERGROUND JERUSALEM: Discoveries on the Hill of Ophel (1909-1911). By H. V. Translated from the French for the *Field*. With many photographs, plans, and coloured plates. London: Horace Cox, "Field" Office, 1911. 4to., pp. 42. Price 7s. 6d. net.

The pages of this quarto contain in double columns, reproduced from the *Field* newspaper, a translation of *Jerusalem Sous Terre*, in which the leader of the French expedition, which was falsely accused last spring of certain "desecrations" by or near the Mosque of St. Omar in Jerusalem, reported



fully on what he had actually done, and on what he had aimed at doing. It is a remarkable narrative which throws much fresh light on the ancient topography of the sacred city, and especially on its wonderful subterranean constructions and water-courses. The forty-two pages of text are supplemented by maps, plans and detailed drawings, and a splendid series of plates. One of the chief results of the expedition's work was the remarkable collection of specimens of ancient pottery which was secured; and the plates, some of them coloured, which show these specimens are an important feature of the book. It is claimed that the discoveries made show that "civilization on Mount Ophel may be traced back for twenty-five centuries before the birth of Christ." Enough is revealed in these pages to whet the appetite for more. It is hoped to complete the work of the expedition before long, when a final and complete record will be issued by the Messrs. Constable. We shall look for it with impatience. Meanwhile, the volume before us makes a substantial addition to our knowledge of prehistoric as well as of a later Jerusalem.

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We have received the Second Interim Report, prepared by Mr. F. A. Bruton, M.A., on the excavation of the *Roman Forts at Castleshaw*, by Mr. Samuel Andrew and Major William Lees (London: *Sherratt and Hughes*. Price 3s. 6d. net). In this substantial volume, bound in stiff boards, Mr. Bruton gives full particulars of the important excavatory work at the Castleshaw Forts near Delph, in the West Riding of Yorkshire, during 1908, with various appendices. The work was chiefly on the inner fort, and included the exploration of the hypocaust chamber, the oven, the corner turrets (of which few remains could be found), the streets, the ramparts—on which the Report contains much interesting matter, especially in relation to the rampart of piled sods, and a well or pit. Many objects were found—coins, shoes, pottery, objects of gold, bronze, lead, glass and leather, tiles and tile stamp, etc.; and these are carefully described. The appendixes deal with the possible limits of the occupation of the forts, and the history of the district during this period. Mr. A. O. Curle, of Melrose, contributes notes on the pottery, in which he is able to make some interesting comparisons with his own finds at Newstead, Melrose. The report is illustrated by forty-five good plates, mainly photographic, and will be of service to all students of Roman Britain. Archaeology is deeply indebted to Mr. Andrew of Oldham and Major Lees of Heywood, who bought the site in 1907, and who have taken a large share in the superintendence of the work.

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The first article in the *Musical Antiquary*, January, on "An Oxford Book of Fancies," by Ernest Walker describes some of the instrumental Fantasies which were so profusely produced in the sixteenth and seventeenth centuries. The Bodleian and other libraries have very large collections. Among the other contents we note especially "William Treasurer," a sixteenth-century instrument-maker, and "Anglican Chanting," by Robert Bridges. Among much finely illustrated matter of purely professional

interest in the *Architectural Review*, January, papers by Mr. A. W. Clapham on "St. John of Jerusalem, Clerkenwell," and by Mr. W. J. Jones on "The Mediæval Cairene House," attract attention.



## Correspondence.

### VOWS OF CHASTITY.

TO THE EDITOR.

THESE appear to have been fairly widespread in early times, but were usually taken by widows—at least, so I understand by the chapter upon "Vowesses" in Snell's *The Customs of Old England*. But as the early Church always held that abstinence from legitimate pleasures was the highest of virtues, it is not surprising to find chastity in marital relationships was regarded as conferring peculiar sanctity upon the abstainer. I possess a few references to cases of this nature, but I am anxious to obtain as full accounts as possible of every known example. We have what is believed to be a unique instance in Hertfordshire of an inscription recording vows of continence, and some notes upon it were read at an archaeological excursion held in June last. With a view to amplifying these, it seems desirable to obtain all the references to the subject found in the writings of the Fathers and elsewhere. I may say Tertullian and St. Thomas Aquinas refer to it in terms of commendation. The known examples of this compact are St. Etheldreda, wife of Edward the Confessor, the Empress Cunegonda, and Editha, wife of King Ægtried. There are probably instances (of which our Hertfordshire vowess was one) several centuries later than these; indeed, it has been held that cases are to be met with in post-Reformation times.

I shall be grateful for any help readers can render.

W. B. GERISH.

Bishop's Stortford.

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NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

It would be well if those proposing to submit MSS. would first write to the Editor, 62, Paternoster Row, London, stating the subject and manner of treatment.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.